

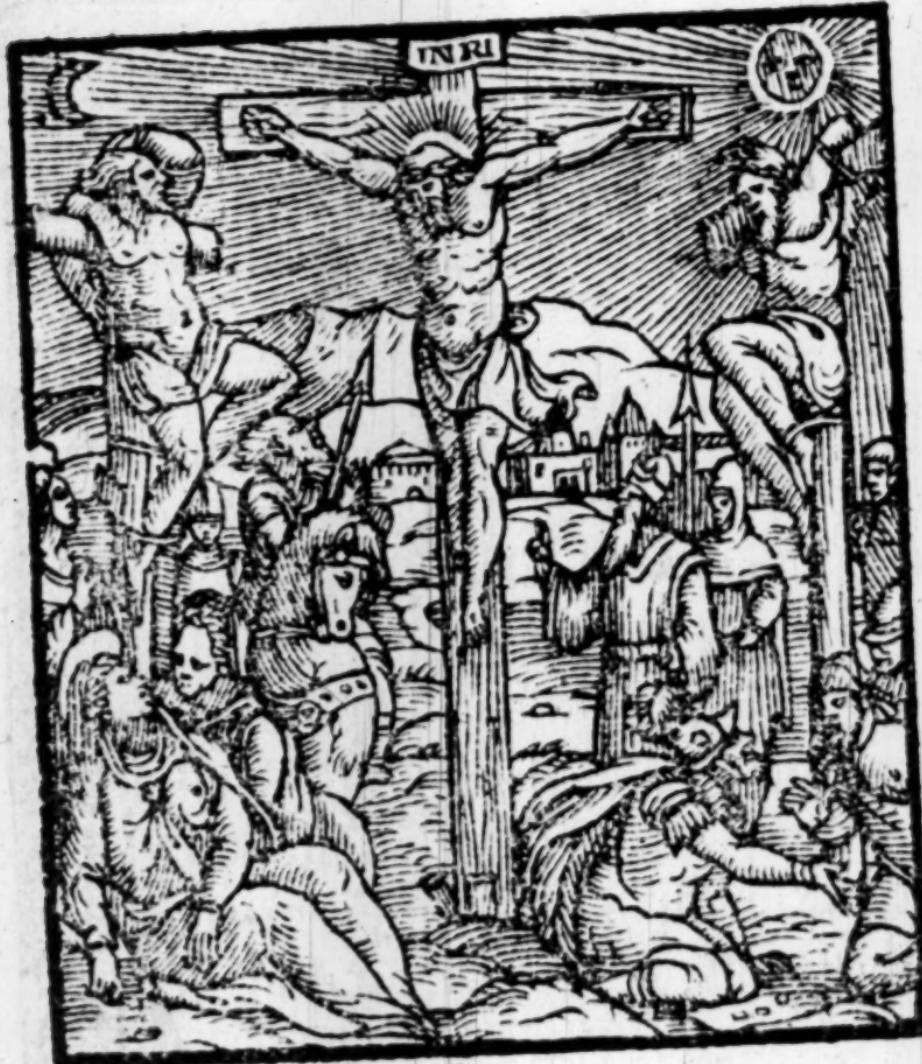
The godly garden of
GETHSEMANI, furnished with
 holsome fruites of Meditation
 and prayer, vpon the blessed
 passion of Christ our
 Kedæmer.



CANT. I.

*Fasciculus Myrrhæ dilectus meus mihi e
inter ubera mea commorabitur.*

An nosegay of myrrh is my true loue to me:
 Betwixne my brestes his dwelling shalbe.



To the Reader.

By chaunce hap-
peninge vpon
this little Tre-
tise written in
the Italian by
a deuoute per-
son , as it appeareth , and one
specially professed by rules of
Christian life , to the glorious
name of Iesu : for my small vn-
derstanding in that tongue , and
further exercise therein , I put
on it an English habite of such
course weauing as skil serued
me . And finding therein such
sweetenes as is always proper
to so good matter , I thought good
A.y. to

To the reader.

to bestowe my simple trauayle
though with more charges, in
presenting onely the same to a
speciall good friend or two: as a
winter flowre to weare in their
bosome, or red Rose nowe at
Christmas, by my tenure or ser-
uice due: whiche they might at
their pleasure ioyne with other
posies of their accustomed de-
uotions. If thou, good Reader,
chaunce vpon any one booke tho-
rough the liberalitie of the prin-
ter, or otherwise by more num-
ber printed then I purposed, I
haue therefore to desire thee to
accept it with good will, as I
know they do to whom of pur-
pose

To the reader.

pose I vowed my trauels, & also
that thou wilst excuse and beare
with all the faultes committed
by the Printer or me for this
time, which are not so great to
frustrate thee or me of the fruite
of thy exercise or expectation
herein, which is encrease of pie-
tie and deuotion. Of which thou
mayst assure thy self to reape as
much fruit to thy comfort as is
possible of so little a treatise.

I haue called it by the name of
the garden of Gethsemani, allu-
ding in my fancies to the Garden
where Christe prayed and shed
both water and blood for man-
kinde : which name for nadde
A. iij. may

To the reader.

may put thee sometime in mind
ofter to resorte to this garden
of exercise, and to haue Christes
wordes to his Disciples there
awayes sounding in thy eares
& slumbering minde : Can ye not
watch with me a litle while ? &c.
Also our heauely Salomon and
Saviour Christe inviteth his
spouse þ Church in these words:
Come into my garden my sister
and wife : And she our mother
founde no flowre or fruite in
this paradise of god more to hir
liking, than this tree of life, the
blessed crosse of Christ : as may
wel appeare by hir own words:
A nosegay of myrrhe is my true
loue

To the reader.

Ioue to me, and within my brest
his habitation shal be. Meanning
by the myrrhe, whiche for the
bitternesse thereof was geuen
Christ to drinke in his extreme
thirst, and which for the sweete
smell agayne, serued amongest
other thinges to annoynt his
body in the sepulchre: That she
reioyced in nothing more then
to gather hir selfe a posie of the
bitter paynes and sorowes that
Christe suffered for hir and hir
saythfull children. Then accor-
ding to hir example, as children
rightly nurtured in hir lappe,
let vs not thinke it tedious to
followe hir course and steppes,

A.iiij. and

To the reader.

and say with her : In the sweete
sent of thy oyntmentes (Graci-
ous Lord) I do runne after thee.
And let vs holde alwaies in our
breast, and keepe in memory by
continuall meditation , all the
grieuous tormentes and trou-
bles which our sauour suffered
for the redemption of þ worlde,
that therby we may learne and
knowe the length & the breadth,
the height & depth of that mosse
healthfull tree and Crosse of
Christ, which of his great mer-
cy I beseeche him graunt
both thee & me good
Reader.

Of the fruite of suchē de-
uout meditation, and of the
maner and order of this
little Treatise.

AMongst all ex-
ercises of deuo-
tiō that a Chrt-
stian man can
haue, one of the
most fruitedfull
and most acceptable to God is,
to be often and devoutely occu-
pied, in calling to remembrance
and well to consider in minde
(which otherwise we terme to
meditate) the passion of Christ
our redeemer. The which all the
Doctors that write thereof af-
firme,

The fruite

frime, and also reason and expe-
rience do playnely declare the
same. For by such holy medita-
tion the soule is inflamed in the
loue of Christ, considering howe
tenderly he loued it, how muche
he suffered to saue and beautifie
it : and moreouer it feareth and
is ashamed of his sinfulnesse,
knowing & seeing how grieuou-
sly it was punished in the sonne
of God, who as the Prophet Es-
ay saith, was stroken of the fa-
ther for the sinnes of his people.
Pea the soule thereby receiueth
in hir selfe and increaseth newe
and freshe desires to amende the
life : seeing the lively and mar-
ueilous

of meditation.

neilous examples which partic-
ularly do shine in the holy pas-
sion of Christ. And likewise it is
thereby spyrred and pricked for-
warde to geue thankes & prayse
for his infinite goodnesse and
mercy, that it hath pleased him
with so tender loue to be made
a sacrifice, and to suffer so bitter
death, that he might geue vs
miserable and wretched wret-
ches, life and saluation. And
thus finally the soule may seeme
in some parte to pay the great
debt it is bounde in, feeling in
it selfe the great benefite it hath
receiued, when it calleth to re-
membrance and bethinketh
partis

The fruite
particularly the manyfolde sor-
rowes, iniuries, and tormentes
whiche the sauour of the worlde
suffered in his death and passion:
and doth know that this seruice
is most acceptable to him , and
also is soray for them who do not
the like , but forget the great
kindnes of their Redemeer.

So then, for this and many o-
ther fruits gathered of this bles-
sed meditation , certayne Doc-
tors affirme that those gayne
more, whiche euery day do medi-
tate with deuotion, some little
part of þ passion of Christ, than
if they shoulde exercise manye
prayers, fastings, disciplins and
chaste-

of meditation.

chastenings of the body other-
wise. And therefore albeit ma-
ny haue copiously at large writ-
ten hereof, yet notwithstanding
for the better commodifie and
helpe of them that haue not such
bookes, & specially for suche our
Christian brothers and sisters
sakes, that haue a desire to exer-
cise them selues in the meditati-
on of the passion of our Lorde,
we are moued to finde out some
meanes howe they maye with
more facilitie and taste godlily
occupie them selues therein.
Whiche I doubt not, my good
brother, but thou shalte well
prove, if thou be willing with
atten-

The fruite
afftention diligently to marke
what shall in this little Trea-
tise be layde before thee, where-
in thou shalt finde great swete-
nesse in applying thy selfe to so
heauenly an exercise, both ne-
cessary and highly commended.
For here thou shalte see in fi-
gures set forth the Images of
those mysteries thou hast to call
to thy remembrance and mind: he
in beholding wherof thou maist so
be holpen to be more settled and so
stayed in memorie and minde am-
ong that imagination which is so fast
imprinted within thee. Herein also
are declared the poyntes to gre-
discourse on, and so to procede thou
with

of meditation.

With more deuotion in thy medita-
tion. Or if thou knowe not
howe of thy selfe to make these
or the like talkes or speeches
with God, then I say, this may
teache thee the order and maner
howe, because herein is shewed
thee howe to geue thanks to thy
Redeemer for that which thou
shalt meditate or call to minde
he hath suffered for thee: and al-
so what thou oughtest to praye
for, conformable to that poynt
and parte of the passion they
so hast to meditate vpon. Which
in doing (by Gods grace) with as
to great deuotion as thou canst,
then mayst thou well hope thou
shalt

The fruite

Shalt not at any time be occupied
ed therein without fruite : the
which shal be so much the more,
as thou shalt more earnestlye
perseuer in so godly an exercise.

¶ Diuers profitable wayes how
to meditate vpon the blessed
passion of Christ our
Redeemer.

IT is declared in the booke of
the Prophet Daniell , tha
there was shewed in a vision to
Nabuchodonosor , a tree planted
in the middle of the earth, whic
tree was very hye , garnished
with goodly leaues and abun
dant

of meditation.

dance of fruite. By this tree is figured Christ crucified in the middest of the earth, vnder the shadow of which tree whosoever is willing to rest him selfe, and recorde within his minde the most holy passion, he shall finde fruite both swete and copious, and that so muche the more, as his vnderstanding shall serue him in more diuers sort to meditate on the same. And therfore ye must note that ther be diuers wayes to meditate vpon the holy passion, & out of eche of them there may be gathered new varieties of fruites: for that you shall finde one fruite and taste

B.j.

when

The fruite

When you do in your meditatiō
take sorrow & compassion with-
in your selfe for the great tor-
ments & iniuries which Christ
suffered : and an other kinde of
fruite when thou shalt meditate
thereon in minde to followe the
great vertue that is taught thee
therein, and so in diuers other
sortes, as your meditation may
runne for diuers other endes
and purposes. And although the
deuotion of euery man may de-
uise different wayes of exercise
in this meditation; yet neuer-
thelesse I thought good in this
little treatise to set forth cer-
taine sortes, which I hope shall
not

of meditation.

not a little further and helpe
such as be willing to serue their
turne therewith.

The first maner or sort whiche
is generall , and here set forth
before the rest we intende to
speake of, may be called histo-
ricall or literall : whiche consi-
steth in knowing wel the letter
and historie of that mysterie
which thou purposest to haue in
minde and contemplation : the
which thou must as freshly re-
member and consider of , as it
were presently set before thine
eyes.

The second manner of this me-
ditation is, by way of compas-
sion :

B.y.

The fruite
sion : that is to say, for that in-
tent that thou wouldest haue
compassion, and as it were la-
ment and be sorry for the grie-
uous tormentes, reproches and
sorrowes which thou conceyuest
in thy minde that Christe hath
suffered for thee: considering wel
the quantitie and qualitie ther-
of, with other circumstances
which do encrease the sorrowes
and passion, and therefore the
more styrre thy heart to pitie
and compassion.

The thurd maner is, to medi-
tate by way of compunction or
contrition, which is to that end
that thou mayst be pricked with
remorse

of meditation.

remorse of cōscience and sorrow
for thy sinnes, which are with
such rigour and crueltie puni-
shed in thy redēmer, for that he
was offered vp as a raunsome
and price for them, so to make
satisfaction before the iustice of
his eternall Father. And this
shall cause thee to hate them the
more, and to keepe thy selfe the
more warely hereafter frō com-
mitting the like offences a-
gainst, when thou shalt consider
how muche they offended God,
that he would punishe the same
with so great seueritie.

The fourth maner and sort of
meditation is, by way of imita-
tion,

The fruite
tion or following, that is, to the
ende to followe the marueilous
vertue and rare eramples that
Christe our redæmer sheweth
and setteth forth in his passion,
as well in the wordes which he
spake, as in the workes which
he did, and in the maner of his
suffering. All which to consider
is a certayne lively example
and paterne of perfection, for
thee to vse as a glasse to beholde
what vertue wanteth in thee,
and so to vse thy selfe that thou
mayest obtayne it.

The fifth maner and sorte of
meditation is by way of thanks
giuing, that is, in rendring of
thankes

of meditation.

thankes and prayses to God for
his bountifull goodnesse, calling
to remembraunce the innume-
rable giftes and great benefites
which are giuen thee by meanes
of this holy passion : the whiche
are so great that no vnderstan-
ding of man is able to comprise
them. Yet notwithstanding,
those whiche by this discourse
thou art able to vnderstande,
may suffice to stirre thee to giue
thankes and prayse to thy Lord
God, which hath done so muche
for thee.

The sixt maner is by way of
admiration : for hauing well
considered in thy minde the vn-
B. iiiij. spea-

The fruite

speakeable charitie and loue of
Christe, in that he hath offered
him selfe to suffer so bitter and
shamefull death: and likewise
the infinite wisedome and iu-
stice of God, declared in the bit-
ter passion of his deare sonne:
thou shalt become as a man ra-
uished out of him selfe, boeing
amased of so high and wonder-
full things.

The seuenth maner is, by way
of ioye and hope: For if thou
consider that all which Christe
hath suffered, and that death
which he hath sustayned, was
onely for thy remedie and be-
houe, and that by such meanes
he

of meditation.

he woulde make satisfaction for
thy sinnes , and leaue to thee the
treasures of his redemption and
mercies , if thou be willing to
helpe thy selfe therwith: Calling
I say, these and the like thinges
to thy remembraunce, they may
cause thee to rejoyce and be glad
in hope that by this helpe thou
mayst agayne recouer that infi-
nite treasure which thou had-
dest lost , and he by this meanes
hath purchased for thee.

The eight and last maner of
meditation vpon this blessed pas-
sion, is, by way of loue. For be-
cause the principal fruite which
thou mayst seeme to gather of
that

The fruite
that thou hast meditate vpon, is
a certayne exceeding tender loue
of our Lorde him selfe, which so
vouchsafed to suffer and dye for
thee.

And nowe that thou mayst in
all these maners and wayes of
meditation knowe the better
how to procede, these instructi-
ons and declarations following
may serue thy turne.

Declarations of the sayde sortes
and maners of meditations up-
pon the blessed passion , and
first concerning the first
kind, called histori-
call or litterall.

The

of meditation.

THE first manner howe to be occupied in meditation vpon the most blessed passion of our redeemer, we haue sayde it may be termed historicall or literall, because in it we presuppose chiefly that the history of things whiche happened and came to passe , are therein contayned. Upon the which foundation all the other sortes of meditation are grounded, which we haue before specified. And therefore it is necessarie that this kinde and sort go before the other : besides that, this remembraunce what things Christ suffered, is of it selfe laudable inough, and com-

The fruite
commended in the holy Scrip-
ture : as it appeareth in that
which the Prophet Jeremie in
person of our Lorde sayd : Re-
member thou my pouertie , my
wormwood and gall. And in an
other place our Lorde him selfe
doth likewise lament vs that
we haue likewise forgotte him,
and that which he hath done and
suffered for vs. That we maye
therefore the better exercise our
selfe in this kind of meditation,
it behoueth often to reade the
historie of the passion as the
four Euangelistes do set forth
the same, and is to be founde in
certayne godly bookes, or els to
be

of meditation.

be learned at sermons, or by o-
ther spiritual talke, so that thou
must trauell to haue the same
well fixed and rooted in thy me-
morie, imagining and thinking
alwayes vpon it, cheling it in
thy minde, vntill thou finde thy
selfe so ready and prompt in it,
that if thou were apposed in any
part of the historie of the passio,
thou myghtest be able to answer
to it, & declare it perfectly. And
to this it shal helpe thee often to
exercise thy selfe in meditation
of Christes passion. Also to this
maner it doth apperteine to cal
to thy remembraunce according
to that which thou hast read or
learned

The fruite

learned by bookes or preaching, that whatsoeuer thou seest in thy contemplation thy saviour to haue suffred, they were before figured and foreshowen by many holy Prophets. And so thou shalt knowe and well perceiue that the truth of that thou goest about to meditate, doth answere to the olde figures and auncient prophecies : the which shall minister gret cause of consolation, and more confirme the in faith, and also chase and drive away all other fancies whiche distract the minde, and make the same more attentiuе and bent to the matter in meditation.

And

of meditation.

g, And so this shall be as a begin-
nning to passe further to the o-
ther considerations.

A declaration of the seconde
manner of meditation, which
is by way of compassion.

The seconde maner of medi-
tation vpon the blessed passion,
which is by way of compassion,
is more acceptable to our Lord,
and that is to endeuour to tra-
ue uell in sorrow and grieve with
him. And it is also no lesse pro-
fitable for vs, for that, as Saint
Paule sayth, if we will suffer
with Christ, we shal also reigne
toge-

The fruite
together with Christ. In this
kinde the matter of meditation
is so plentiful and copious, tha
it shuld be long to write or me
ditate the same at large: and
therfore it shall suffice to consi
der therein two poyntes, to th
which the other may be reduced
that are vsed for that purpose to
be considered of. The first is, to
consider the person that suffe
reth. The seconde, to consider
the thing which he suffereth: th
which two poyntes well consi
dered of, may suffice to moue a
ny hard hart to compassion. Fo
what hart will not mollifie or
melt to consider, first the quali
ties

of meditation.

ties which do concurre in the person that would suffer beeing very God & man? And touching his diuine nature , no man is able to declare or comprehend either his generation, nor his dignitie, nor his maiestie, nor his highnesse, nor his eternitie, nor yet the fulnes of his perfections. And touching his humilitie , he is most noble of blodde royal, the sonne of y most cleare Virgin mother , formed by the operation of the holy Ghost, the most beautifull body that euer was seene amongst men, y most gracious, sweete, humble, meeke, louing, with all other excellencies

C.j.

cies

The fruite
cies more then can be thought.
And touching the soule, in him
is the fulnesse of grace, of chari-
tie, of holynes, of all other noble
vertues and heauenly giftes, in
more high degree then euer was
communicate to any creature.
And this such and so mightie a
Lord did suffer, bœing most in-
nocent without any faulte or
sinne, more grieuous payns and
terrible tormentes then mans
tongue or Angels can expresse.

Nowe let this be the seconde
poynt, that is to say, the things
which he hath suffered: and ther-
of thou hast to remember in thy
meditation, howe he suffered in
his

of meditation.

his body from the crowne of his head to the sole of his foote, front top to toe, yea, and in al his senses and feelings, and so running in through discourse of them, thou shalt finde that there remayned in him no one part nor sence, or feeling, in the which he did not suffer so many sortes of tormentes as can not be thought, yea and that in fleshe most tender, delicate, and quicke to feele for the perfection of his complexion. Consider herewithall that he dyed in the flowre of his age, when to liue was most swete, and death the cause of moze sorowe.

C.y.

Rea

The fruite

Remember also þe blasphemies
they gaue him, the iniuries, the
reproches, the scorninges & moc-
kings they deuised against him,
sometimes clothing him in one
fashion of garment, & sometimes
in an other, with so many kinds
of mockinges: and finallye in
spoyling and stripping him bare
and crucifying him naked be-
fore such a multitude of people
that it can not be declared, and
it passeth mans wit to erpresse
howe great the spite and shame
was they wrought against him.
O infinite heape of sorrowes
and reproches so great, that
there can not be found the wit

of meditation.

or vnderstanding to thinke, nor
yet tong finde wordes to expresse
and vtter them: yea or howe
much soever they were able to
thinke or vtter, yet should it be
the least part of all that he suffe-
red. O my Redemeer how well
worthy maye those wordes be
spoken of thee by the Prophet
Jeremie: O all ye that passe by
the way consider and see, if there
were euer any sorrow like unto
mine. And so truly it is, O our
Lorde, that like as there was
neuer loue to be compared to
thine: so also verily there was
neuer sorrowe like nor equall
vnto thine, neither in quantitie.

C.iiy.

nor

The fruite

nor in qualitie, nor yet in all other circumstances that can be imagined. How then, good brother, can thy hart holde out and not with pitie relent and melt, and with compassion be moued, when thou shalt consider these and many other things whiche thou mayest call to thy remembrance, and which do agrauate and make more lamentable the bitternes, the sorrowes, the tormentes and great iniuries done to thy Sauiour? And this is that he suffered in his body and to our sight outwardly, which in dede was the least part, because muche more grieuous

of meditation.

nous and percing were the inward sorowes, paynes and afflictions of his moste blessed soule. As that his sorrowe vnto death did witnesse which he said he felte , and also that agonie which he suffered in his prayer, hauing diuers and infinite obiectes of paynes before his gloriouſ sight : whiche so troubled and tormented hym, that it caused him to sweate that bloody sweate, trickling downe from his face and body to the ground. The causes of that so greate heauinesse and affliction of his blessed soule , may in our meditation be gathered to be these :

C.iiij. First

The fruite

First the cōsideration he had of
the sinnes of all people from the
beginning of the world in time
past, time present, and time to
come : the number, the malice,
and wickednes, the abhomina-
tion he both saw, and evidently
knewe, and playnly vnderstood,
how great iniurie and dishonor
they committed thereby against
his eternall father, whom he a-
bove all other things loued, and
desired to honour, the which did
greeue and torment him more
then all those outward tormentes.
Secondly he sorrowed for the
unkindnes and unthankfulnes
of men , and chiefly Christians,
fo;

of meditation.

for whom he gaue his life and
offred him selfe to so great and
bitter payne, and yet he saue
they would not endeuour noz
begin to know, noz esteeme or
care to helpe them selfe with so
great and inestimable benefite :
and so throught their owne fault
he shoule not gayne by his grie-
uous passion & death that fruite
for the whiche he traueled so
soore , and which he might haue
had , if they them selues would
haue disposed their good willes
thereto, which did more grieue
him then death it selfe. And that
he playnly shewmeth where he la-
menteth by the mouth of the

Prophet

The fruite
Prophet Esay, saying, in vayne
haue I traueled , and without
cause and fruite haue I consu-
med my strength.

Thirdly he sorrowed much the
damnation of Judas, and of so
great a multitude of people o-
therwise , whome he knewe
shoulde be damned for despis-
sing of that mosste holsome me-
dicine he shoudle leaue for them
in his precious blood : and that
by howe muche the more with
infinite charitie he desired their
health and saluation, so muche
the more it grieued him to see
their perdition, and also consi-
dering the inestimable ryches
they

of meditation.

they loste, and the horrible tor-
mentes wherein they should for-
ever be punished. This was a
cause of more bitter sorrowe to
him, then the cup of his passion.

Fourthly the representation
of that sword of sorrowes which
he knewe should passe through
the virgin hart of his most dere
mother , was likewise a cause
of great griefe and sadnes. For
he knew she would accompanie
him in the middle of his tor-
mentes, and the sight of her did
increase the same through the
tender compassion he had of her.
And likewise he did sorrowe and
pitie the solitarines, cares, and
trauels

The fruite
trauels his disciples should be
left in, and all his friends both
present, and all other his elect
that should come vnto the ende
of the world, of whose persecu-
tions, tormentes & tribulations
he did no lesse grieue at & feele,
then the head doth feele payne
& grieve when any of his mem-
bers doth suffer. See then how
diuers sorts of sorowes, besides
many other, a man may call to
remembraunce and meditate,
that perced and ranne through
his most sacred soule, and those
he felt, every payne by it selfe,
the one not letting the grieve of
the other, and that without all
conso-

of meditation.

consolation or confort, without
ease or rest, and beeing forsaken
of all parts, as he declared vpon
the crosse, when he sayd: O God
my god why hast thou forsaken
me? And as it is sayd of him in
an other place, That he was
made as a man without helpe.
For so it pleased his entier loue
the more to suffer for vs, and so
to make the greater satisfaction
to the iustice of God. O loue
without measure, O infinite
clemencie and pitie most eu-
idently declared, in that thou
wouldest shewe thy selfe cruell
to thy self, to be pitiful towards
vs: And that thou moze este-
medst

The fruite
medist our health, then thy owne
comfort and life. Seeing that
beeing depryued of all comforde
and helpe, thou wast drowned
in a bottomlesse pit of so great
griefes and sorowes, and wast
content to be swallowed vp as
an other Jonas in the belly of
the whale of death. What man
then can finde in his heart to be
so voyde of all pitie, that thin-
king vpon these thinges, will
not be mollified and moued to
compassion? Seeing he woulde
be sorie (I trowe) for the grea-
test enemie he had, if he shoule
see him in like torment of body
and soule without all ease and
com-

of meditation.

comforst:

Lo then, my dere brother, how
in these poyntes hitherto is de-
clared what was y person that
suffered, and what he suffred as
well in body as in soule: wherin
thou shalt finde sufficient mat-
ter to styrre thee to compassion,
which is the ende we purposed
in this part. For if thou medi-
tate and consider in thy minde
after this sorte this holy myste-
rie, it can not be but if thou re-
member well the aforesayde
things with good attention and
devotion, it shall moue & breaue
thy hart were it never so hard,
being that the very stones in the
streete

The fruite
streete brake and shivered in pe-
ces, in the death of þe very same
þy Sauiour.

A declaration of the third man-
ner of meditation, by way of
contrition and com-
punction.

The third maner we purpo-
sed to teache thee howe to medi-
tate on the blessed passion, is by
the way of contrition and com-
punction : the ende wherof is, to
haue an inward sorrowe and re-
pentance of thy sinnes commis-
ted against the maiestie of God:
and to find out the fruit of this,
which is not a litle, it behoueth
a man

of meditation.

a man to ground him selfe vpon
this veritie, that all which christ
our redæmer hath suffred, was
for the sinnes of the world. In
so much that if man had not sin-
ned, Christ had not suffred nor
dyed, for so the diuine scripture
affirmeth, that for the sinnes of
the people he was stroken of his
eternal father, and that he layde
upon his shoulders the sinnes of
us al, and that he was scourged
and wounded for our iniquitie,
and beaten and buffeted for our
deseruing. And this veritie is
confirmed by many other au-
thorities, aswell of the olde as
the new Testament. Now then

D.j. this

The fruite
this so beeing, when thou shalt
be disposed to make discourse
and occupie thy minde in medi-
tation of the death and passion
of thy Kedeeemer, thou haste to
think verily, that thou wast the
cause of all those sorrowes, tor-
mentes, and iniuries, whiche
thou seest him to haue suffered.
For notwithstanding he suffe-
red and dyed for all, yet never-
thelesse he dyed as well for the
alone, as he dyed for all. So that
thou mayest truely saye with
Saint Paule, that he was of-
fered for thee, that he was scour-
ged for thee, that he was nay-
led on the Crosse for thee, and also
dyed

of meditation.

dyed for thee. And likewise that
thy sinnes killed him, thy pride
crowned him with thorne, thy
dishonesties & filthy life scour-
ged him , thy drunkeenesse and
gluttony gaue him the eysel and
gall , thy disorderlye doinges
and sinnes were the causes of
his grieuous sorowes, and that
thy sins were those many dogs
and great bulles, of whom he
said he was enuironed or com-
passed round about: and so when
thou shalt beholde him in the pi-
full image where Pilate shew-
meth him to the Jewes when he
sayde, Beholde the man : then
also remember that our Lorde
D.y. sayth

The fruite
sayth the very same wordes vnto thee : Behold, O man, the rewarde I haue receiued for thee, Behold howe I am handled for thee, Beholde howe I suffer the scourge of thy deseruings, Behold what thy unthankfulness hath caused me to haue, Behold the deformed picture and image which thy sinnes haue giuen me, in recompence of my good wil to make thee partaker of my beattie. Of this cōsideration we shal see some conceiue in our minds what an horrible thing sinne is, which in such sort hath handled the sonne of God, and how abominable the filth thereof is, all

whic

of meditation.

which hath outwardly so beray-
ed, darkned, stayned and soyled
hun, which is the very myzroz
and glasse without spotte , the
brightnes of eternall life. This
wel considered and called to thy
remembraunce, shall strike into
thy hart gret hatred and repen-
tance of thy sinnes, which were
the cause of so sore paynes and
punishementes of thy Redemeer
which never committed sinne,
neither anye guyle was euer
soud in his mouth. And so much
is the more thou oughtest to sor-
row and lanient thy sinnes , by
how much the ostener thou hast
fallen into thē. For euery time

D.ij. thou

The fruite

thou hast sinned as the Apostle
saith, so often thou hast gone a-
bout to crucifie and despise the
sonne of God. And if they for
their parte shold repent them
selues and be grieuously sorry,
which once onely offended him
mortally and crucified him: how
much more oughtest thou to re-
pent and be sorry, whiche hast
crucified him so many times.
This cōsideration and remem-
braunce maye strike into thee
sometimes suche sorowe and
feare of thy selfe, that it shall
prouoke thee to say these or the
like wordes: Ah my God and
gracious Lorde, where was my
judge

of meditation.

judgement & wit, when I was
so bolde to commit suche sinnes
against thy diuine maestie?
where was my vnderstanding
that could not remember howe
that eury time I sinned I went
about to crucifie thee againe?
how is it possible that I should
employ my hands to offend thee,
thou hauing thy hands nayled
on the crosse to saue me? howe
could I open my niouth to blas-
phemie thee, thou hauing opened
thy mouth so often to pray for
me? howe is my harte become
so harde and stubborne to loue
thee and obey thee, seeing thine
hart with a spere euен through

D. iij. perced,

The fruite
perced, to shewe the great loue
thou barest me: Thou shalt not
onely learne by this considera-
tion, how to hate and be sorry for
thy sinnes passed, but also it shal
moue thee with more earnest
purpose euer after to flye such
sinnes, fearing agayne to runne
vnto the horrible abhominacion
to go about to crucifie Christ a-
gayne, and likewise cause the
to be afrayed of the great pu-
nishment which thou shouldest
deserue, if with newe sins thou
go about to defile thy self again.
If the sonne of a Prince would
be afrayed when for the fault
that he him selfe committeth, he
doth

of meditation.

doth sic his page or slauē beate :
how much more ought the slauē
to feare, when he seeth the sonne
of the Prince beaten for þ fault
which he the slauē him self com-
mitteth : Feare thou then and
tremble, miserable wretch, see-
ing for thy fault the sonne of
God thy king and Lorde is bea-
ten and so cruelly handled, and
call to thy remembraunce the
words he spake to the women
that wept when they sawe him
beare the crosse : If they do this
in the greene tree , what shall be
done in the dry wood : That is
to say, If in Christ which is the
greene tree, full of the leaues of
most

The fruite

most holy words and fruites of
most excellent works, so seuere
punishment is vsed, for that he
hath taken vp̄ him our sinnes:
What shal be done to thee which
art a dry withered tree yeelding
no good fruites, neither of pa-
tience nor of charitie, nor of any
vertue, nor yet is there to be
seen in thee so much as y leaues
of words profitables to thy selfe
or any other, and much lesse any
one flowre of lively desire to am-
mende thyne owne life: If thou
then shalte be a tree not onely
barren and fruitlesse, but also fly-
vitious and laden with most evill
and wicked fruites: What then
shall

of meditation.

shall become of thee, but that which is vsed to be done of the like tree, that is, to be cut down and cast into the fyre : And that shalt thou haue worse then any other tree, for that the fyre of other wood is soone consumed, but thy fyre shall be euerlasting. See therfore how this meditation of Christes holy passion shal cause thee to sorrow for thy sinne passed, & to feare the sins to come, because thou wouldest not willingly fall into the iustice of god the which thou saest so rigorously and sharply executed vpon thy sauour, in that he was offered to pay thy raunsome.

The

The fruite
The fourth maner of meditati-
on, which is by way of imita-
tion or following.

The fourth maner howe to
meditate and consider vpon the
blessed passion, we sayde it was
by the way of imitation, which
is of muche fruite, and highly
commended by holy men. For
as the chiese of the Apostles S.
Peter saith, one cause why that
Christ suffered for vs, was, to
leaue vs an example to folloe
his steps. And Christ him selfe
sayth, that he hath giuen vs an
example to do as he hath done.
Whiche so being, whē thou shalt
occupie thy selfe in meditating
upon

of meditation.

Upon his passion, marke wel the
manyfold and marueilous ver-
ties which he teacheth therein,
as well in that he suffered, as in
the maner of his suffering : the
which thou must desire to fol-
low by his grace as much as is
possible in thee, staying thy selfe
chiefly vpon the consideration
of that vertue which thou kno-
west principally to be lacking
in thee. And because it may seeme
impossible to consider all the ver-
ties whiche shine in his most
gloriosus passion, who was the
most perfect paterne of all ver-
tue and perfection, I will onely
set here before thy eyes those
which

The fruite
which thou oughtest most often
to remember, and whiche be
mosse necessarie for thy turne.
And first to beginne with those
two vertues whiche our Lorde
specially commendeth vnto vs
by his owne example, and to be
learned of him, saying, Learne
ye of me, because I am meeke
and humble of heart: Consider
(I say) howe perfectly he tea
cheth them in his blessed passio.
Humilitie which is the founda
tion of all vertues, he declareth
playnely in humbling hym selfe ver
to so shamefull a death, as that is
of the crosse, disdaining not that is
the very thief Barrabas found
more

of meditation.

more friendship and fauour to
be deliuered before him, and be-
ing content to be crucified be-
twene two theues.

In many other things thou
mayst by discourse call to mind
& consider that louely humilitie
which he setteth forth in the rest
of his life, as wel as in his passi-
on, as that in washing the feete
of Judas & of his other disciples
not long before, & in being born
in an ore stall or stable, with
many other examples of y same
louely vertue, whereof both the rest of
athis life & death are full. For in
athis birth, in his liuing, & in his
endyng, he never ceassed to leaue

vs

The fruite
vs all eramples that might b
of so necessarie a vertue for vs
He shewed also a marueilous
erample of meekenes in his ho
ly passion, when he was led vnto
to death (as the Prophet Esai
spake of him) euuen as shepe, an
stode as gentle as a lambe be
fore them who so cruelly hand
led him, not once opening hi
mouth to speake an euill word
against them whiche railed vpon
him, nor yet to threaten them
whiche tormented him. In ly
maner he declared his modesty
and sobernesse in that clere and
lightsome countenance of hi
standing before the Judges an

of meditation.

his accusers, and in the maner
of his answering to their que-
stions , and in that peaceable
calmnesse of minde which he al-
wayes expressed, not once being
troubled in his countenance or
chaunging moode , although he
were neuer so muche iniuried,
and wrongfully slandered. He
declared also his perfect obedi-
ence, not onely beeing obedient
to his eternall Father, in the
commandement of death which
he gaue him, but also declared
the same in euery thing , euen
owardes his wicked enemies
whiche crucified him, in doing
whatsoeuer they willed: as in

C. f. suffe-

The fruite
suffering him selfe to be spoy-
led of his clothes, and agayne to
be clothed, and that as often as
pleased them to commaunde
him: Nowe going to one iudge,
and now vnto an other, as they
woulde haue him: and finally
when he was appoynted there-
to, he bare the Crosse whereon
he shold be crucified. What
shal we then say of the softnesse,
and of the silence he obserued
and kept in all that pitifull pa-
geant of his passion? He was
not desirous to multiply words
nor to answere so many iniu-
ries and blasphemies they spake
agaynst him, neither to defende
him

of meditation.

him selfe agaynst the false wit-
nesse they brought forth, ne to
excuse him selfe of that they vn-
justly accused him and layde to
his charge : But he suffered pa-
tiently all things, without aun-
swering of any thing, euen as
though he had bene domme. So
that he therin well fulfilled that
whiche was written of him : I
as a deafe man did not heare,
and as a domme creature which
openeth not his mouth, I made
no aunswere. And the Euange-
list affirmeth, that euen the ve-
ry iudge Pilate him selfe dyd
much maruel at his gret silence.
But much more his inuincible

E.y. patience

The fruite
patience may cause vs to mar-
uell, with the which he suffered
and bare, not only the innume-
rable scornes, skoffes, and moc-
kings, with other outrages de-
uised agaynst him, but also the
greeuous sorowes and paynes,
the most bitter tormentes they
coulde inuent to punishe him
withall, whiche were so many
and so cruell, that they might
suffice to breake any hard stome.
Verifying in this that whiche
Ezechiel prophesied of him, whe-
re he likened his face to the Dia-
mond and hard flint, because of
the hardnes wherewith he bare
so many blowes and buffettes,
with

of meditation.

with their fistes and hard gaunlets : and all with suche an invincible patience, without making resistance at all, ne yet so muche as any shew of murmur ring or grudging. And likewise consider howe that his most fervent and burning charitie was not able to be quenched or diminished with all the waters of those his afflictions and sorowes which entred into him, and perced euен through the very middest of his most blessed soule: but rather the more they doubled his tormentes, the more increased y flame of loue, by the which in his most excessiue sorowes he

C.ij. prayed

The fruite
prayed for them that crucified
him , and excused them before
his father who accused and con-
demned him. Furthermore re-
member that intier deare mer-
cy of his, that where he saw our
great miseries and calamities,
he had compassion vpon vs, and
weeped for our sakes, he prayed
for vs, and shedde his most pre-
cious blodd, thereby to heale and
cure our grēuous diseases and
daungerous woundes. Call al-
so to minde and consider that
fortitude and magnanimitie of
his , who knowing (as noteth
the Euangelist Saint John) all
things that shoulde done vnto
him,

of meditation.

him, that is to saye, the great battayle which was prepared agaynst him, and in the whiche he shoulde dye with so many groeuous tormentes and deadly woundes: yet feared he nothing at all to marche forwarde to meete his enemies in the face, and offer him selfe into their hands, to execute what crueltie they would vpon him.

Consider also his constante perseuerance, which is a vertue that crowneth and rewardeþ all our good workes: Because who so euer shall perseuer and continue in well doing to the ende, he shall be saued. Which

C.iiiij. vertue

The fruite

vertue is in none better seene
then in Christ, who in such sorte
perseuered, continued, & stably
went forward with that woorke
of our redemption he had begon,
that neither the feare of paines,
nor strokes, nor iniuries, nor
scornes, nor threatnings, fowle
wordes nor fayre promises, nor
men, nor diuels, could be able to
make him come down from the
Crosse, or leauewndone any one
iote of that was so to be done, for
finishing of the worke of our re-
demption which his Father had
commaunded him.

¶ yet leauethou here un-
remembred both for thy conso-
lation

of meditation.

lation and example to folow his
blessed stopps, that contempt of
the wold, and that his extreme
poisrtie, wherof he giueth vs
nstable examples both in his
blessed passion & death, and also
in his life and conuersation,
whiche was full of pouertie and
contempt of honour and wold-
ly fauour. But specially it is to
be seene in his passion and ende
of his life, because he dyed in
that straite bedde of the Crosse,
hauing nothing at all to leane
his head vpon, standing spoyled
and naked with so great shame
and ignominie in that multi-
tude of people beholding and
gasing

The fruite
galling vpon him. And in the
thirst and drinessse which he suf-
fred, they gaue him not so much
as a cup of water, but only bit-
ter gal and vineger. There was
not one that myghte helpe or
comfort him with any ease or
reliefe: but rather those his
enemies studied by all deuises
and inuentions they could, new
kindes of paynes and wayes,
how to vere and disgrace him.

O my God, what is that man
but if he will remember this
and marke it well, may be alsha-
med to murmure, grudge, and
lament him selfe of any grise
or aduersity that he doth suffer.

Wha

of meditation.

What pouerty or barennesse in
the worlde may be compared to
thine? what abstinence, what
austeritie of life, or straitnesse
of penance was euer so harde
and sharpe, which may be com-
pared to that thou diddest suffer
on the Crosse? what man was
euer in the world so despised, so
mocked, and so persecuted, as
thou wast in thy passion and
death? Truely, O Lorde, he
that can well remember and
consider thee, maye shutte his
mouth & shame to lament him
self at al, either of pouerty, hun-
ger, thirst, nakednesse, vnkind-
nesse, or of any other lacke or
griefe

The fruite

griefe that he suffereþ. He may
be ashamed to see howe fayntly
and coldly he traueleþ to folow
thee, O Lord, being set before vs
as an example and rule of our
life. Thou seest now good brou-
ther, what order thou muste ob-
serue, beeing after this soþ oc-
cupied in thy meditation vpon
the passion. Beholde the pure
and cleare glasse in the whiche
thou mayst loke and learne to
knowe and see in thy selfe thy
faults, deformities and defects,
and then compare them toge-
ther with his vertues and per-
fections : because thou shalte so
vnderstand how great thy pride

is,

of meditation.

is, if thou beholde and haue respect to his lowlynesse, meekenesse, and humilitie: how great is thy coldnesse, in comparison to his tender and burning charitie: and the like of other vertues aforesaid, and many more that may be considered of, which shal discouer and open unto thee thy lackes and imperfections, thy soulenesse and deformities. And so shalt thou be encouraged with more diligence to bestirre thee, to worke according to this exemplar and paterne shewed unto thee in this mount of most high perfection, as it was sayde unto Moyses: Because in this imita-

The fruite
imitation & conforming of thy
life after the example of Christ,
consisteth the greatest merite
thou canst haue in this life, and
the greatest rewarde prepared
for thee in the life to come.

A declaration of the fyfth man-
ner of meditation, which is in
thankesgeuing.

The fifth manner of medita-
tion vpon the holy passion, is by
way of thankesgiuing, whiche
we are bounde often to do. For
if we ought of very duetie, be-
cause we woulde not fall into
the vice of ingratitude, whiche
so muche displeaseth God, and

of meditation.

no lesse hurteth vs , to call of-
ten times to our remembrance
suche other benefites as we
have receyued at Gods hande,
and to thanke his infinite good-
nesse and liberalitie for the
same : How muche more ought
we so to do for the benefite of
our redemption , the whiche so
much more passeth all other be-
nefites , as it hath by our redee-
mer with more deare coste and
rice , and for our greater pro-
fite, bene purchased :

A great matter it was that
he gaue vs a soule and body,
with all our members and sen-
ses , and muche it is to be este-
med

The fruite
med, that for our conseruation
and benefite he hath created the
heauens and the earth, with so
many and diuers creatures as
we see in it. But what should it
haue profited vs to be borne in
to the world, if we had not bene
redeemed? Of what estimation
or valour might our creation
haue bene thought, if our re
demption had lacked? For by
the first we receiued but our be
ing, by this seconde we haue re
ceiued our wel beeing. The first
thing cost our creator but little,
for that he created vs and al the
world with his onely word, and
in a shorrt time; but as for the
seconde

of meditation.

seconde, who is able to declare
how dearly and with how great
erpence our redæmer purchased
and bought it? Seing that with
the trauels and sweat of thre
and thirtie yeres, & finally with
tormentes and death vpon the
Crosse he gaue vs life, and re-
paired the worlde which in sixe
dayes he had made.

Nowe if it seeme to thee that
thou art little bound to him for
that whiche cost him little, yet
thou canst not denie but that
thou art muche in his debt, and
very greatly bounde unto him,
for that thing he payed so dearly
for. Thou shalt do then right, as

J. J.

the

The fruite

the wise man giueþ thee coun-
sell, not to forget the grace and
beneſites thou haſte receiued of
ſuch a benefactour, that hath gi-
uen his life for thee. Consider if
thou haddeſt receyued of anye
man the like beneſite, how gret-
ly ſhouleſt thou haue remained
bounde: howe highly wouldeſt
thou haue prayſed him: howe
wouldeſt thou haue endeououred
thy ſelſe to haue ſerued him:
And therefore thou mayſt per-
ſwade with thy ſelſe how great-
ly thou art bounde to God thy
Creator and Redēemer: fo; if
thou miȝtēſt poſſiblē be bounde
to any other man whiche had

delius

of meditation.

deliuered thee from a corporall
death : howe muche more ought
est thou to be bounde to him
that hath deliuered thee from
the spirituall death of the soule?
And if thou wouldest acknowledg
thy selfe muche beholding
to a man that had suffered a
little for thee : then remem
ber howe muche more thou
owest to him that is both God
and man , who hath suffered
suche paynes and tormentes
for thee, and not onely tormen
tes , but also mosste bitter and
shamefull death, through which
thy sinnes were cancelled and
rased oute of remembraunce,

F.y. the

The fruite

the myght of the diuell was bro-
ken to peeces , peace and recon-
ciliation was made with God,
the gates of heauen opened, be-
sides other innumerable giftes
giuen thee. And seeing thou canst
not better recompence this so
great debte, then to knowe, to
loue, and to be thankfull to thy
benefactour : why then remem-
ber to offer to him the often sa-
crifice of prayse and thanke-sgi-
uing, as the holy king & prophet
Dauid exhorteth and encoura-
geth thee to do, styrring vp thy
soule with those words where-
with he lifted vp his owne hart
and soule unto God, saying : O

my

of meditation.

my soule blesse the Lord, and all
the powers within me prayse
ye his holy name. O my soule
blesse thy Lorde, and forget not
how great benefites he hath be-
stowed vpon thee. But yet chie-
fly remember the greatest of all
the rest, which is, to haue deli-
uered thy life frō eternal death,
and to crowne thee with mercy
in his glory, if the faul't be not
in thy selfe. As verily it shal not
be, whensoeuer thou shalt de-
clare thy selfe thankfull for his
giftes receiued: And that shalte
thou do in exercising thy selfe to
giue prayse and thankes to the
giver therof. And think it ther-

F.ij. soze

The fruite

fore thy duetie , as often as in
this maner thou art disposed to
meditate vpon the blessed pas-
sion , to remember and ende-
avour by all meanes, earnestly
to giue thanks and prayse for
that entier louing charitie of
thy Sauour , that woulde re-
deeme thee with his owne blod,
and for that incomparable pa-
tience of his , by the which he
suffered all those sorowes, in-
juries , mockes , and scornes,
as thou shalt call to thy minde,
beeing after this sorte occupied
in thy meditation. And albeit
that the giuing of thanks which
in this little treatise is set in the
ende

of meditation.

ende of euery prayer, may helpe
and serue thee to that effect : yet
neuerthelesse it shal further thee
muche, that in thy discourse of
meditation thou deuise of thy
selfe newe prayses and thankes
giuing , sayinge sometimes :
Thanks be to thee, O my God,
for thy exceeding charitie. Bles-
sed mayest thou be in thy pati-
ence, that wouldest suffer such
tormentes for me. O most in-
nocent Lamb, praysed and bles-
sed be thy maekenesse. Let thy
Angels in my behalfe blesse thee,
that wouldest so muche humble
thy selfe. And at an other time
saye : When shall I be able,

F. iij.

O

The fruite

O my Lord, to recompēce these
and other so great paynes and
sorowes, shames and reproches
which thou hast suffred for me:
Let euery spirite and creature
confesse thy mercies , and be
thankfull therefore.

And so vsing suche other lyke
words of prayses, according as
thy deuotion shall moue thee.

A declaration of the sixt man-
ner of meditation, which is
by way of admiration.

The sirt maner is, according
to our former diuision in order,
of admiration : whiche thy soule
shall feele to be very great , if thou

of meditation.

thou knowe once howe to exer-
cise thy selfe well in that sort of
consideration. And seeing that
the Prophet Dauid vsed, as he
affirmeth of him selfe, to consi-
der and meditate in his minde
the maruellous works of God,
so is it good reason that thou do
exercise thy selfe in the medita-
tion of his most holy passion and
death, which is the mooste mar-
ueilous worke amongst all that
he hath wrought. And who will
not maruell when he consid-
reth that suche a one did suffer,
who is the only refuge and pro-
tection of al those that do suffer?
And that he is sadde and heauy

for

The fruite

for sorowe, who is the mirth
and comforde of Angels: And
that he is despised and scorned,
who is that Lorde before whose
sighte the powers of heauen
feare and tremble? Who can
but wonder when he remem-
breth that he dyed, who is the
lyfe of all thinges liuing? O
howe aptly to this did the Pro-
phete Abacuc, vnderstanding
in the spirite of prophesie, say:
Lorde I considered thy works,
and I was afrayde. And true-
ly the causes of wonder be so
greate to make a man muse
thereat, that it is more maruell
to see one not maruel and muse,
then

of meditation.

then one that dothe muse and
maruell at it. For howe can it
be, deare brother, but thou must
maruell and wonder, if thou
consider the greatness, the migh-
tinesse, the highnesse, and the
eternall maiestie of him that
suffered so many kindes of pay-
nes, of iniuries, of tormentes,
and of so shamefull a death?
And contrariwise, the basenes,
the vilenesse, and the vnthank-
fulnes of men, for whom he suf-
fered. And if any of these things
being by it selfe considered, haue
cause sufficient to make thee
maruell: what shal it be if thou
ioynē all together that his high
maiestie

The fruite

maiestie hath suffred suche and
so great tormentes for so base
and vile creatures : That is to
say, that the iudge of the liuing
and the dead was crucified be-
twene two theues : that the
king of glory which is adored
of Angels , was blasphemed of
most vile men: who woulde not
maruell : Who would not be af-
frayd: who would not be aston-
nied to thinke vpon it :

This is one thing that shall
giue thee copious matter to wo-
der and maruell: to consider the
infinite loue, bountie, and mer-
cy of God, in this worke of thy
redemption declared. And thou
shalt

of meditation.

Hast no lesse maruell, if thou consider the great wisedome he sheweth in the same his passion and crosse: in that he found out so conuenient and apt meane to vanquish and ouercome our aduersarie, euен as it were with the same weapon wherwith he ouercame vs. And this is it that the Catholike Churche singeth: That he ordeined the tree of the crosse to be the instrument and meane of our saluation: because the diuell, like as he wanne the victorie ouer vs by one tree: so likewise he might be vanquisched and troden vnder foote by an other tree. Also his crosse and passion

The fruite

passion was a most present remedie for all our infirmities. For he humbling himselfe euен to the death of the crosse, did pay sufficiently the price of our disobedience and pride : Geuing vs the greatest example that might be of his humilitie, which is so necessarie a vertue for vs, besides diuerse examples els, as of despising the worlde , and of many other vertues spoken of before. By meanes whereof we maye knowe our owne vices and amende them , and chiefly renounce and forsake our selfe-loue , which is the roote of all vice.

Also

of meditation.

Also the remembraunce of his
Crosse and passion may encou-
rage vs to suffer and patiently
beare the manyfolde trauels,
miseries, and grieves, wheres-
of our life is full: For what
greater comforde can there be
had then to beholde Ch^rist nay-
led on the Crosse: whose woun-
des are sufficient to heale our
woundes: whose paynes and
griefe if we well consider them,
may cause vs not so impatient-
ly to take our troubles what-
soeuer they be. And likewise to
inflame and kindle our loue
towardes him, there can not
be founde a better meane
then

The fruite

then to lay before our eyes how
gretly and entierly he loued vs,
in suffering so much for vs, and
that he hath left vs so great ry-
ches of his mercies, of Sacra-
ments, of examples, of cōforts,
of satisfaccons, of fayth, of hope,
of deuotion, of consolation. Be-
holde Ch:ist with diligent eyes
upon the Crosse, and thou shalt
finde hid therein so great and so
wonderfull treasures, that they
will cause thee to crye out & say
with Saint Paule: O the depr-
uesse of the ryches, of the wise-
dome, and knowledge of God.
Thou shalt finde also good cause of t-
to maruell, if thou consider his and
great

of meditation.

great power and might whiche
he shewed in his passion : for so
muche as thereby he ouercame
the diuell, and being exalted on
the Crosse, he drew all things to
him, as he saide before, & dying
he destroyed death, triumphing
ouer the world and hell.

Thou shalt likewise finde good
cause to wonder, if thou marke
well the iustice he obserued in
his passion and death, in that he
would not our sinnes and offen-
ces should remayne without re-
compence and satisfaction, and
by it giue remission and pardon
of them , and that more freely
and fully, then of our part was

G.j. due

The fruite

due or deserued. And by howe
much more thou art willing to
consider & search out the secrets
of the Crosse, so muche the more
high mysteries shall be reuealed
vnto thee, and cause thee not on-
ly to maruell, but also to be
greatly amased. And then shal he
thou knowe that Saint Paule
the Apostle spake not without
great cause, when he sayde : He
would preache none other, no;
would learne to knowe any o-
ther thing, but Jesus Christ and
him crucified.

By this then hitherto said, thou
mayst gather and perceiue how
copious matter thou haste to
maruell

of meditation.

maruell and wonder at, wher
thou art in this maner disposed
to meditate vpon the death and
passion of thy Redemeer. All
whiche the better to retayne
in memorie, thou mayest re-
duce and bring them to these
poyntes.

The first is, to consider the in-
finite highnesse and maiestie of
thy Lorde that suffered for thee.
The seconde is, the seruile and
base estate of them for whom he
suffered. Thirdly, the wonder-
full tormentes and iniuries
which he suffered. Fourthly,
the wisedome, power, and iu-
stice which he declared in his

G.y. blessed

The fruite
blessed passion and death. These
things in maner before specified
and others that may happen to
come into thy remembraunce
Whiles thou art in thy medita-
tion, if thou consider them as
thou oughtest attentiuely, shall
minister occasion vnto theſe,
greatly to maruell and wonder
at this diuine mysterie.

A declaration of the ſeuenth
manner of meditation, which
is by way of hope and
reioyſing.

The ſeuenth manner of me-
ditation we ſayde was by waye
of reioyſing and hope : Whiche
kinde

of meditation.

kinde of meditation is very necessary also sometime to vse.
For when a man shal with him selfe consider , howe great the wickednesse and euill of sinne is, howe odious it is, and howe muche it displeaseth God, seeing for the due punishment thereof, and for to repayre and repayre the great losses it had caused in the worlde , our Lorde him self came downe from heauen, and after so great trauels and paynfull life , at the lasse he would suffer so bitter passion and death : And when he shall likewise call to minde, that he hath runne and fallen into this

G.ij. hay-

The fruite
haynous cuill and sinfulnesse,
not only once, but many tunes
and in diuerse sortes : he shall
then rest so sad and dismayed,
that he shall neede of some spe-
ciall helpe for to comfort him,
that he dispayre not in him selfe
when he remembreteth that he
shall appeare before the iudge-
ment seate of the fearfull iudge,
to yelde the account of all his
life. To remember this, it hath
made not onely many sinners
to feare and tremble , but also
iuste men and persons of holy
life , as is to be seene by tyose
wordes whiche that iuste man
Job spake : That euell as the

marke

of meditation.

maryner feareth when he seeth
the swelling waues of the seas,
so he feared God. And this feare
doth ofte grow to a man, when
he remembreth the latter day :
because he knoweth that to be
true whiche is spoken by the
Prophet David, that no man
luying shall be iustified before
God. Nowe if the iuste shall
scarsly be saued , as Saint Pe-
ter sayth, howe shall the sinner
do , whiche remembreth howe
greatly and howe many wayes
he hath offended God , for the
whiche he hath deserued to be
condemned, not once, but ma-
ny times.

C.iiij. Ther-

The fruite

Therefore, good brother, when thou shalt find thy selfe to stand in like feare and dispayre, one of the best remedies that thou canst haue to comfort thy selfe and pull vp thy hart againe, is, to remember and bethinke thy selfe what thy mosse mercyfull Sauour hath done and suffered for thee. The very same remedie the prophet Dauid signified that he founde, when he sayde : My soule is troubled within me self, and therfore will I remem- ber me of thee in the lande of Jordan, and Hermon, and in the little hill. In which wordes he teacheth vs that the remedie
a man

of meditation.

a man may haue, feeling himselfe
sorrowfull, sad, and troubled in
spirit, for the remembraunce of
his sins, or for any other thing:
is to remember him self agayne
what Christe did for vs in his
life, which is signified by þ land
of Iordan and Hermon where
he was baptised, preached, and
was conuersant. And likewise
to call to minde that whiche he
suffered, which is noted by the
little hill, that is to say, at Cal-
varie, where he was crucified.
Wherfore thou shalte see
thy selfe troubled in minde, sor-
rowfull, sad, and afflicted, consi-
dering the bottomlesse pitte of
thy

The fruite

thy sinnes, of thy blindnesse passed, and of the mysterie present wherein thou findest thy selfe: turne then thy consideration to thinke vpon the deeppenesse of the mercy of thy moste gracious Lorde, who for thee and thy saluation came downe from heauen and was made man , and for thy sake was crucified and died. Consider therfore the plen-tyfull redemption he hath leste for thee , and that if thou haue offended muche, he hath muche satisfied for thee, if thou be wil-ling & diligent to know how by his satisfaction to helpe thy self. If the multitude of the sinnes
thou

of meditation.

thou hast committed do feare
thee, because thou hast thereby
iustly deserued to be condemned,
comforde thy selfe in thinking
howe he hath fully satisfied the
iustice of God, because thou
shuldest participate of his mer-
cies. If thou faynt, dispaire, or
els miscrust thy owne pouertie,
and the small good seruice thou
hast done towards god: remem-
ber thy selfe of the great riches
and merites he hath lefte thee
by meanes of his passion, in the
which thou mayest chiefly be-
holde and put all thy trust. But
yet so that thou fayle not to en-
deavour thy selfe to the utter-
most

The fruite
most of thy power to serue and
please him. And remember also
howe that Lorde which in time
to come shall be thy iudge, is at
this present thy aduocate to god
the Father eternall, to whom
he sheweth those his five blessed
wounds, with the markes and
signes wherewith it was his
pleasure to be seene after his re-
surrection: because his heauenly
father should thereby be incli-
ned to haue mercy vpon vs, and
to vs they should be a testimony
of the loue he bare vs. Whiche
both the one and the other shall
giue thee great occasion & holde-
fast of hope and comfort.

Mo;e

of meditation.

Moreover consider the number of Sacraments he hath left thee in this Churche, as strong effectuous medicins and salues, for all the wounds, sores, & infirmities which thou canst haue.

Remember also that, euen as the Apostle sayth, better and lowder crieth the blood whiche Christ shed, then the blood of Abel. Because the blood of Abel asked vengeaunce agaynst his brother that shed it:but the precious blood of Christe asketh mercy and pardon for them that shed it, and also for al them that trust in it. See therefore howe great hope and ioy thou mayest receive

The fruite
receiue in vsing of this kinde of
meditation vpon the holy pas-
sion. And the order thou ough-
test to obserue herein, is, that
when thou art disposed to me-
ditate vpon that whiche thy Re-
deemer hath suffered, then assu-
redly accounte and thinke all
was done for thy sake, and that
the plentifull fruite & benefite
whiche by meanes of his passion
and death he hath purchased,
was for thee and to thy behoue,
and he woulde that thou shuldest
be partaker thereof, if the fault
be not in thy selfe. So that thou
mayest assuredly beleue, that his
tormentes be thine, that his
teares

of meditation.

feares and sorowes are thine,
the infinite price of his blood,
shedding to be thine, and finally
that all his death and passion is
thine. For as we haue said, for
ther he suffred, and he graticuly
would thou shouldest be parta-
ker of ihz fruite thereof, so to
vnderstand what precious trea-
sure thou hast layde vp in him.
Whiche consideration shall so
ease thee of thy payne and feare,
and giue thee so great hope and
gladnesse , that it shall cause
thee to saye with Saint Paule :
God forbidde that I shoulde re-
joyce or glory in any thing els,
but in the Crosse of my Lorde

Jesu

The fruite

Jesu Christ. And worthily, for
in it thou hast an infinite trea-
sure, by meanes whereof thou
hast obtayned saluation and re-
conciliation betwene God and
thoe, and thy sinnes be forgiuen
thoe, thou art receiued for the
sonne of god, the gate of heauen
is opened vnto thoe, and with it
and by it all goodnesse in one
heape is cast vnto thoe. See then
what cause thou hast to reioyce
and leape for gladnesse conside-
ring this. But here I must not
forget to aduise thoe, that when
after this sort thou hast medi-
tate vpon this holy mysterie,
thou must remember that this
hope

of meditation.

hope and ioye which thou shalt
feele in finding thy selfe so enri-
ched and full of spirituall trea-
sures: they cause thee not to wax
colde, negligent, and slouthful in
good wozkes , but rather that
therby thou be stirred & pricked
forward in seruent and earnest
loue of God , and to serue him :
As well to shew thy selfe, as good
reason is, thankfull to thy bene-
factor, as also lest he take away
agayne from thee the same his
giftes and riches, as it hath hap-
pened to others for their vi-
thankfulness and negligence.

And thus much touching this
maner of meditation.

V.s.

A

The fruite
A declaration of the eight ma-
nner of meditation, by the
way of loue.

The eight kinde and sorte of
meditation vpon the passion,
is by way of loue, whiche we
haue placed here lastly, because
according to the mind of Saint
Paule: Like as the ende of the
commiaundementes is charitie
or loue proceeding from a pure
heart: So also the principall
purpose and ende of meditation
vpon this holy mysterie and o-
thers, is, that the soule may re-
mayne inflamed in the loue of
God. According to that which
the holy prophet David vnder-
stood

of meditation.

Stode when he sayd: In my meditation the fyre shall be kindled, that is to say, my soule shall be inflamed with the fyre of the loue of God and true charitie. And among all meditations in the which this heavenly fyre is kindled, the chiefeſt is this of the passion and death of our Redemer. Because if there be any thing that hath force to drawe the loue of one man to loue an other, it is to knowe that he is loued of the other: and so there can not be a thing in the world more apte to drawe the heart of a Christian to loue God, then to consider how God

V.g.

first

The fruite

first loued him, the whiche he
may very well vnderstande by
that whiche he did and suffered
for him. And if it be the greatest
signe that a friend can shewe of
that loue he beareth towardes
an other, to giue his owne life
for him, as he our Lord him self
sayth, this signe then haue we
most manifestly of the loue he
bare vs, for that his will was
to giue his most precious lyfe
for vs, or rather as Saint Paul
conclndeth, a greater signe can
we not haue of his innumera-
ble loue, then to knowe his will
was to offer him selfe vnto
death, euен the death of þ crosse
and

of meditation.

and that not only for his friendes, but also for his enemies. If then thou were negligent, slouthfull, and cold to loue God before thou knewest how much he loued thee : nowe thou doest knowe it by suche and so many signes and argumentes , ende- uour to him which hath so loued thee. Call to minde in this my- sterie how streatly thou art be- loued of al the whole Trinitie, seeing the father so muche loued thee, that he gaue his onely be- gottē sonne unto death for thee. Remember wel those words of the Euangelist S. John, which saith in this maner: So God lo-

V. iij. ued

The fruite
ued the worlde that for it he
gaue his onely begotten sonne.
In which wordes thou mayest
knowe the greatness of the per-
son of whom thou art so belo-
ued , and that is the Father al-
mighty maker of heauen and of
earth : and also the greatness of
his loue wherewith he loued
thee is manyfesto, by the great-
nes of the gifte whiche he gaue
thee, and that is his only begot-
ten sonne , who hath the same
like infinite power, bountie and
maiestie with the father. And
this suche a sonne he hath gra-
ciously giuen thee, that taking
thy humanitie or manhood , he
nught

of meditation.

might dye in the same for thēe
and redēeme thēe, in suchē sorte
as the Apostle sayth, God spa-
red not his owne sonne, to par-
don vs his miserable seruants.
O inestimable loue, and grea-
ter then any vnderstanding can
comprehende. And likewise the
loue of the Sonne was nothing
lesse then this of the Father, in
that he came downe from hea-
uen and was incarnate for thēe,
spente hys lyfe and dyed for
thēe, that by suchē meanes he
might in diuers sortes be giuen
to thēe: In byrth as thy com-
panion, in life as thy comfort,
in his last Supper as thy foode,

The fruite
in death as price for thee, in
heauen as a rewarde for thee.
And as the loue of the Father
and the Sonne was towardes
thee, so was the loue of the holy
Ghost, who willed & wrought
together with the father and the
sonne, thy saluation & redemp-
tion. Now the most blessed and
glorios Trinitie hath so loued
thee, how canst thou be so slacke
in redyng to him loue for loue,
seeing that loue can not be re-
payed but with loue.

And if thou vnderstande not
this exceeding loue of God by
other benefites whiche he hath
done for thee, as in thy creation
and

of meditation.

and conseruation: consider yet what thou hast receiued of him in thy reparation and redemp-
tion, & then shalt thou perceiue how true those words be which he spake by the prophet Jere-
mie: With perpetual loue haue I loued thee, and therefore haue I drawen thee to me in hauing
mercy vpon thee. These be the sharpe arrowes which the king-
ly prophet Dauid speaketh of, sufficient to pearce anye hard
hart. These be the new warres which the scripture speaketh of,
that a king is from heauen ele-
cted to subdue and conquer men
of the earth: Differing from the
firſt,

The fruite

first, which he made with threninges and feare. These be the ropes of Adam, and the cordes of charitie with which the prophet Osay sayth he would draw men unto him. Because if they will worke according to the vse of reason, which they haue in respect they be reasonable men, they ought not to be more unreasonable then brute beastes, who suffer them selues to be drawnen with ropes and halters in finding them selues forced and constrainned to loue such as loueth them.

When thou therefore shalfe meditate vpon the death and passion

of meditation.

passion of thy Kedæmer, let the
principall ende of thy trauell be
to be rauished in the loue of such
a Lorde that hath so loued thee,
and by so many proffes hath wel
declared his loue towards thee:
and assure thy selfe that al those
stripes and bloodye woundes
which thou beholdest in him, be
voyses crying and testifying
his deare and true loue to-
wardes thee. Beholde him vp-
pon the Crosse thrust through
with a speare, and thou shalte
perceiue how he prouoketh and
forceth thee to loue him. His
feete so nayled do shewe that he
will tarie for thee, if thou wilte
returne

The fruite
returne & come agayne to him,
His armes so stretched do signifi-
fie that he desireth to embrase
thee. His head so bowed downe,
doth signifie that he will giue
thee the kisse of grace. That side
of his opened with a spere, doth
manifestly shew that he is wil-
ling to giue thee a place in his
hart, where thou mayst rest thy
selfe quietly & surely. And what
other thing might he do for thee,
which he hath not done? And what
other thing doth he more
require of thee, but in that ac-
knowledging this his loue, thou
answere him agayne with thy
loue? O moste swete Iesu the
true

of meditation.

true louer of men, what is he, if he well consider this and know it, that can denie the thing thou requirest of him, and for so many causes is due vnto thee? And howe can any man excuse himselfe to loue thee, beeing pricked forwarde and prouoked with so many motions and sweete callings of thy diuine loue?

Be not therefore, my good brother, vnthankfull, nor so dull to understande this his so great loue, for the which it shoulde behoue thy hart to melt euuen as the war, whensoeuer thou remembrest that he loued thee first, and that he washed thee with

The fruite

with his precious blod. Denie
him not the tribute of loue thou
owest him, for although he haue
forgiuen thee other thy debtes,
yet this he will not discharge
or acquite thee of, but rather
affirmeth that he came to put
fyre on the earth, and woulde
that it shoulde burne continual-
ly. And in figure of this he com-
maunded in the olde lawe, that
the fyre shoulde stande alwayes
kindled vpon his altar. The
whiche is not so muche ment
of the materiall fyre, as of the
spirituall, which is our loue to-
wards him, and that he woulde
shoulde alwayes burne vpon the
altar

of meditation.

altar of our heart, because that sacrifice is alwayes acceptable to him whiche is offered with suche fyre. And because this maye be nourished and mayntained, it behoueth that euен as the Priestes in the olde Lawe did bring of all sortes of materiall wood for to maynteyne and keepe in that materiall fyre: So thou wulst be carefull to laye on that spirituall woode, and that is of the Crosse , of the whippes and roddes, of the speare and other instrumentes of that holy passion, wherupon if thou devoutly meditate, it shall stande thoe

The fruite
in stead of wood most fit to kin-
dle thy deuotion and loue to-
wards God.

Let the conclusion therefore
be of that which we haue hi-
therto saide: that in meditating
after this maner vpon this holy
mysterie, and knowing by it
how much thou art bounde (as
is declared) for that whiche he
hath suffred for thee, and muche
more for the loue in whiche he
suffred, & that was muche more
then his excessiue tormentes:
thou must render and yeelde vnto
him the best recompence thou
canst, whiche is but loue for
loue. And this thou shalt do, if
thou

of meditation.

thou be mindefull alwayes to haue thy heart inflamed in loue towardes him , & melting with the meditation and remembraunce of his tender loue towards thee.

Thus then as thou seest we haue declared vnto thee all the foresayde orders of meditation vpon the passion : but yet for thy better exercise thou mayst helpe thy selfe with these aduises following.

I.s.

Cer-

Certayne aduises which may
be obserued in the sayd me-
ditations, or in any
other.

Powe thou hast seene all the
aforesaide kindz and sortz of
meditation , it doth remayne
for a conclusion and accomplish-
ment of these instructions , to
giue thre briefly certayne adui-
ses whereby thou mayest with
more fruite and sweetenesse ex-
ercise thy selfe in the same. The
whiche maye not onely helpe
thre to meditate vpon the my-
sterie of Christes passion , but
also in anye other meditation
else vpon his life , or prayers,
which

of meditation.

whiche thou doest intende to
mark. And in these aduises thou
shalt learne thre things. The
first, what order thou must ob-
serue before thou entrest into
thy meditation. Secondarily,
the maner of proceeding in thy
meditation. And the third, what
thou shouldest doe when thou
haste finished thy meditation.

The first aduise to be had be-
fore thy meditation, is to be
learned of the wise man, who
counelleth thee that before thou
pray, thou prepare thy minde
or heart. Which preparation
consisteth in endeououring to go
about this holy exercise with

I.y. the

The fruite
the greatest clennesse and pure-
nesse of heart and mind thou
canst. For even as we should
see alwayes that the vessell be
well washed & cleane, in whiche
we purpose to put any kinde of
precious liquor: Agreeable to
that which our Sauiour sayth:
That men vse not to put newe
wine into olde bottels. So also
to receiue the newe wine or
must of that heauenly loue, and
precious liquor of grace, devo-
tion and other giftes that the
mercy of God is willing to be-
stowe vpon vs: it is necessarie
that the vessell whiche should re-
ceiue it, that is the soule, be
pure

of meditation.

pure and made freshe. And the more washed and cleane it shall be, so muche the feruenter and better disposition it shall haue, to receiue moze abundantly this mosse precious liquor. It shall be therefore good, before thou beginne to meditate, that thou examine thy cōscience, and make clene and sweepe the dust and filthe whiche thou findest therein, the whiche commonly are wont to be veniall sinnes, that is to say, vayne thoughtes, idle wordes, negligences, and other like things which do easilly cleave and sticke fast in vs, or rather let and take away

A. iij. that

The fruite

that perfect holynes and puritie
with which a man ought to en-
deuour earnestly to appeare be-
fore the sight of God. This thou
mayest do in asking God hum-
bly pardon for thy particular
faults, which thou shalt remem-
ber to haue committed : for which
and for other generall defectes
that thou canst not remeber,
thou mayest saye at the begin-
ning of thy meditation , the ge-
nerall cōfession, with the hymne
of the holy Ghost, or one Pater
noster , and an Aue Maria , or
some other prayer, as shal seeme
beste for thy purpose , desiring
God of his grace to spende that
time

o fimeditation.

time in meditation , with suche
attention, reverence, and deuo-
tion as thou art bound to , and
shall be most acceptable to his
diuine maiestie.

The second aduise is, that thou
endeuour so to set thy things in
order before thou pray, that thy
thought and care of that which
thou hast after to do, molest and
trouble thee not , or let thee in
thy prayer. The whiche thou
mayest do, if thou first dispatche
all thinges thou haste to doe, if
thou mayest commodiously : or
else in making accounte with
thy selfe , not to haue any other
care or businesse in the worlde,

3.iij. but

The fruite

but that whiche thou goest about, and that is the gretest and chiefest thou canst do, if that vpon thine obedience there be none other thing appoynted therē in charge. Finally thou muste endeavour to be freē and ridde cleane from all other cares and thoughtes, when thou giuest thy selfe to this exercise : rememb'ring that when the Patriarch Abraham went with his sonne Isahac to offer him in sacrifice, when they came to the foote of the hill where he shoulde sacrifice him, he sayd to his seruaunts that wayted vpon him, Tarie there beneath a while, till

of meditation.

till I come agayne vnto you af-
ter we haue prayed to God:
Euen so likewise shall it be re-
quisite that thou commaunde
thy thoughtes and cares to tary
without, when thou goest to the
place wherē thou muste offer to
God the sacrifice of thy prayer.
As we reade a certen holy man
did alwayes at the Churche
dore euery time he went in to
pray, and then he made his pra-
yer with more fruite of deuo-
tion & comfort, when the soule
so rested in solitary maner to it
selfe, ridde and discharged from
all other impertinent cares and
thoughts, so that he might truly
say

The fruite
say as the spouse in the Canticles : I to my welbeloued , and
my welbeloued to me. In suche
sort that for the time present she
harken to none other voyce or
companie.

The thirde counsell is , that
thou giue thy selfe to this holye
exercise with a right and perfect
intent : for that there be diuers
respectes and endes with which
many go to prayer and medita-
tion : some to the ende they may
receiue: some to taste of spiritu-
all comforfe , whiche at other
times they haue proued : Some
to desire of God some particu-
lar grace,gifte,or vertue,which
many

of meditation.

many desire , knowing that to
be the principall meane to ob-
tayne it : Some to represent
before God as their mosste mer-
cifull father, their trauels, trou-
bles , and temptations , their
spirituall and corporall necessi-
ties , desiring to be deliuered
from them. Finallye , other
some goe to praye, to fulfill a
good vse and custome they haue
euery daye so to exercise them
selfe, or because they be vpon
their obedience so commaun-
ded to do. And albeit these and
suche other like causes may be
both good and laudable : yet the
principall purpose and ende
of

The fruite
of this thy exercise : must be for
pure loue and only for the glory
of God. So that thy owne parti-
cular necessarie or neede, or thine
owne comfort, gaine, and profit
ought not so much to moue thee,
as the ende & desire thou shoul-
dest haue in all thinges to seeke
for the glory of God & to please
him , euē as the Apostle coun-
selleth thee, that al things which
we doo, be for the glory of God.
This than being thy principall
scope and intent , it shall cause
thee with cheerefull hart & wil-
ling minde to meditate or pray,
consideryng that God woulde
that those gifteſ which his ser-
uaunteſ

of meditation.

uauntes doo offer vnto him, and
the seruice that thy doo, be offe-
red and done cheerfully & wil-
lingly. And this wise thou shalt
alwayes finde fruit and conten-
tation of minde in thy prayer
and meditation , if perchaunce
thou finde thy selfe dry without
spirituall taste in it.

These threé aduises which we
haue hitherto declared of the
cleannesse of conscience & quiet-
nes of minde from all other bu-
sines, therby to come with more
attentiuie pure mind to the glo-
rie of God , may helpe this be-
fore thou begin to pray. And the
other threé no lesse necessarie ad-
uises,

The fruite
vises , are to bee vsed duryng
the tyme of thy prayer : of the
which the first is , that the mi-
steries which thou doest medi-
tate vpon, be not curiously sea-
ched into of thee, either with too
much speculation , in going a-
boute subtillye to seeke out di-
uers points, argumēts, compa-
risons & imaginacions, the bet-
ter to vnderstande them, where-
as in dede it doth rather distract
the vnderstanding & hynder de-
uotion, according to that whiche
the wyse man sayeth : That he
whiche is inquisitiue of his ma-
iestie , shall be oppressed of hys
gloxy . And the heauenly spouse
sayth

of meditation.

sayeth to the soule his spouse :
Turne away thy eyes from me
because they make me fly away:
which is to be understande by
curious eyes , with which shēe
woulde beholde him in prayer.
Wherfore endeuour to stand in
it, with a simple & humble sight
of the misterie which thou shalt
thinke vpō, beholding it inward
ly, or outwardly, as though thou
sawest it present before thee.
To the whiche it maye helpe
the to haue before thy eye the
image of þ misterie which thou
shalt meditate vpon, and with
the onely syght and regarde of
it outwardlye content thy selfe,

With-

The fruite
Withoute busie discoursings of
the minde, or imaginacions vp,
on other thinges impertinent.
Nor yet must thou doe any vio-
lence to thy wil, that is, to wrest
out as it were by force some
teares or sensible deuotion: be-
cause all this hurteth , healeth,
and helpeth , little to that thou
goest about. Therefore studie to
meditate quietly and closely the
pointes which are sette before
thee , abyding with silence and
hope, as the scripture saith, the
grace that God shall vouchsafe
to giue thee.

The seconde aduise is, that if
in meditation thou shalt fynde
the

of meditation.

thy selfe ouer drie and without
tast of deuotion, or else to much
distract with diuers cogitations
and wauering of the minde :
thou must not therfore be trou-
bled , nor yet ceasse to goe for-
warde in thy exercise , but in
such case thou mayest helpe thy
self with some colloquies & talk
with thy Lord God , to whom
thou shalte open thy distraction
and weariness , desiring him to
helpe thee to dryue away those
busie fynes of thoughtes and i-
maginations which drawe vn-
to thee , to wast the sweete oynt-
ment of thy deuotion.

If thou wilt this doe , with
B.j. that

The fruite

that saythe , humilitie , and pa-
tience as is requisite thereto :
God which regardeth and hea-
reth the prayers of the humble,
will haue compassio of the trou-
ble thou doest suffer , and will
visite and comfort thee present-
ly, or after when it shalbe expe-
dient for thee.

For so we reade in the booke of
Genesis, that Abraham offring
on a tymie sacrifice to God of
certayne beastes which he had
killed, there came byrds to eate
the fleshe of those beastes , and
to lette the sacrifice : so that he
was troubled and occupied a
god part of the day in drijing
away

of meditation.

away those byrdes , that they
should not come neere the sacri-
fice, wherby he deserued of God
to bee visited and comforted
with a quiet and pleasaunt visi-
on, which he sent him, wherein
he receaued a great reuelation.
The which is a figure of the re-
warde that our Lorde God is
wont to gyue afterwardes to
them who busily driue away the
little byrdes of temptation and
lothsomenesse, which commonly
happen to them that offer the
sacrifice of prayer. And there-
fore the wyse man sayeth that
the end of prayer is better than
the beginning.

B.y.

Be.

The fruite

. Because that albeit a man in
the beginning feeleth him selfe
colde & distract, yet afterwardes
in the discourse of his meditati-
on, he gathereth himselfe to ge-
ther, & calling his wits to him,
begynneth to be seruent, & syn-
deth consolation. And if so be he
sayleth of this at one tyme, yet
it is supplyed at an other.

The thirde aduise is, that if
contrariwyse it happen thee to
finde deuotion and swete-
nesse at the first or second point
of that thou haste to meditate
vpon, than staye thy selfe in
consideration of that as longe
as thy deuotion shal endure and
the

of meditation.

the inwarde feelyng thereof,
without hauyng any doubt or
scruple at all for not passing a-
ny further to meditate vpon the
other poyntes remayning. Be-
cause it auayleth more to me-
ditate a fewe thinges well with
deuotion and fruyte , then ma-
ny without taste and sweete-
nesse . And chiefly that those
poyntes whiche for this cause
are leste vnmeditated vpon at
one tyme , maye bee taken in
hand another tyme, and recom-
penced in thy meditations fol-
lowing . And of this that maye
be well vnderstand whiche saint
Paul affirmeth : that it is bet-

The fruite
ter to speake ffeue wordes with
a spirituall fæeling or edifying,
then ten thousande without at-
tention and spirit.

With these threē aduises thou
mayst serue thy selfe, and which
I trust shall be profitable vnto
thee , for the tyme thou arte in
thy meditation : and after thou
hast done , thou mayest vse the
other threē which we shall here
declare vnto thee.

Let therfore þy first aduise be,
that when in prayer God shall
vouchsafe of his goodnesse to en-
due thee with some inspiration
and deuotion, or other particu-
lar gift or grace : that thou then
ende-

of meditation.

endeuour to keepe it diligently,
and not suffer thy selfe to bee
colde strayghtwayes after thy
meditation wyth vnproufitable
thoughtes , imaginations or o-
ther distractions or contrary oc-
cupations: but rather endeuour
to walke all day as closely with
thy wyttes gathered to thy selfe
as thou canst , rememb'ring to
thy selfe often that which in thy
prayer was commicte unto
thee , and of thy good purpose
and desire which thou foundest
in it : Because it maye so rest
more fird in thy mynde, and to
the entent that deuotion and
seruencie which thou receiuedst

B. iij. Whiles

The fruite

Whiles thou diddest pray be not lost. And after this sorte thou shalt fulfill that which the wise man counselleth thee , saying : With all diligence keepe thy hart, because of it procedeth life. And also it shall auayle thee to go all day with suche care and diligence, because thou shalt not so easily fall into sinne as at other times thou wert vsed to do. And bicause God maye giue thee sometime in the daye that deuotion and consolation, the which was not giuen thee at the time of thy prayer , as it hath often happened to many : This diligence and care doth likewise profit

of meditation.

profite thee, in that thou mayest
be the readier and better dispo-
sed to make thy prayers and
meditations afterwards. For
even as water which is already
heat may be so kept in the same
heat with a little fire, the which
if ye suffer it once to be loste, it
becommeth colde, and is not
without more paynes agayne
made heat: So likewise chaun-
ceth it to the soule, in preser-
ving or suffering it to loose the
heathe whiche it once receyued.
And to this end the blessed men
in times paste did vse often-
times in the daye those kinde of
prayers whiche in Latin they
termed

The fruite
termed Iaculatoriæ, which were
no more but certayne short ele-
vations or lyfting vppe of the
minde and swēete sighes, which
they speedily shotte vp to God,
that by them as it were wyth
certayne styckes layed to the
fyre, they mayntayned and con-
tinued that heate still which
they had before receaued. And
this a man maye doe easilly al-
though he be occupied about di-
uers other busines & exercises.

The seconde aduise is , that
sometyme in the weeke or when
thou best maye , thou fynde a
tyme to examine thy selfe , and
to see whether thou haue gone
so

of meditation.

forwarde, or gotten any profit
of thy praying. And when thou
shalt see that thou hast profited
nothing at all, nor founde in thy
selfe any difference of one tyme
better than an other : then exa-
myne and trye out from what
cause it proceeded, & thou shalte
allwayes finde, that it happened
of some fault or lack in thy self,
eyther for not mortifying thy
selfe , which is necessary in this
erercise, or for not doing it with
due care & diligence , or for not
folowing the aduises which are
giuen thee , or for some other
negligence of thyne owne.
And for what cause soever thou
shalt

The fruite

Shalt vnderstand that this small
encrease of deuotion and profi-
ting hath proceeded, procure yet
to remedie the same, and make
amendes for the time to come
of the faulte passed. And that
thou mayest vnderstande the
better whether thou hast gotten
any fruite or no of thy prayer,
thou must note that which no-
uices or yong beginners in pra-
yer or other their exercises haue
chiefly to regarde, which is, the
mortification of their passions,
their sensuall appetites and af-
fections, and to purge and clelse
well their soules. And those
which haue further entred and
proce-

of meditation.

proceeded, oughte chieslye to la-
bour and care to attayne the
vertue whiche they lacke, and to
increase and augment the same,
specially their charitie. And
those whiche be more auncient
as it were, and more forward-
ly entred into perfection, haue
to trauell for the perfect vniون
and conformitie with God in
making one spirite with him
as muche as shall be possible for
them, although sometime the
exercise of the one of these may
attende to the ende and effect of
the other. According to this ad-
vise then you may vnderstande
when you haue profited more,

The fruite
by lesse, or nothing at all, and so
studie to remedie that shall bæ
conuenient.

The thyrde and lasse advise
is, that although perchaunce it
seeme in long tyme thou hast
lyttle profited, or that thou art
nothing giuen to this exercyse
of meditation, nor feelest in thy
selfe that deuotion, nor such tast
therein as thou wouldest : Yet
oughtest thou not therefore to
dispayre or slacke to procede
forwarde. Because that euen
as in other good wozkes , perse-
uerance is it that maketh all
perfect , & crowneth euery ver-
tue with rewarde : So also it
haps.

of meditation.

happeneth in this so holye & necessary a worke of prayer , that by holwe muche the more thou shalt perseuer and continue thy god exercise therein , so muche thou shalt the more merite , and God shal giue thee in processe of tyme so muche the more comforde and rewarde , as thou hast felte thy selfe drye and faynt in the beginning .

For oftentimes God permitteth that some are founde drye and bare of all deuotion , without all taste and sauourinesse in theyr meditation : to the intent that holwe much the more they labour and trauell to perseuer and

The fruite

and continue in the same, so
muche the more comforde and
fruite they receiue afterwards
in rewarde of their perseue-
rance. For euен as God did in
the creation of the worlde first
frame the earth to be hard and
dry, and then couered it with
waters, that so it might fructifie
and produce plantes of diuers
greene and fruitfull treēs: so also
the same our Lord God permit-
teth some soules to be founde in
their prayers drye and barren,
without tast or sauour of devo-
tion at al, that by their patience
in perseuerance of this trauell
of minde and lothsonnesse, they
come

of meditation.

come afterwards to bring forth
faire fruite and plentifull of
muche vertue and grace which
shall be bestowed on them. And
that God doth signifie vnto vs
in saying by the Prophet Iere-
mie: I remembred her because
she did follow me in the desertes
and wildernes, and in that land
that is not sownen. Which is to
understante of the soule that
perseuered and continued in see-
king after God , although shee
selte her selfe drye and desert,
without feeling or taste of devo-
tion or consolation . And the
same affirmeth Christ our re-
deemer in the Gospell, saying:

L.j.

In

The fruite

In your patience ye shall possesse your soules. Take more courage then, good Christian brother, and let not thy d^rinesse or unsauerie lothsomenesse, or Payne which thou feelest in meditation or prayer, cause thee to turne backe and leaue of thy godly purpose: Least it happen to thee as to the children of Is^rael, who deserved not to enter into the desired land of promise, because they had not patience in their famine & hunger, with other payne and trauell whiche they suffered in the wildernes. Endeavour rather to followe that perseuerance of the wo-
man

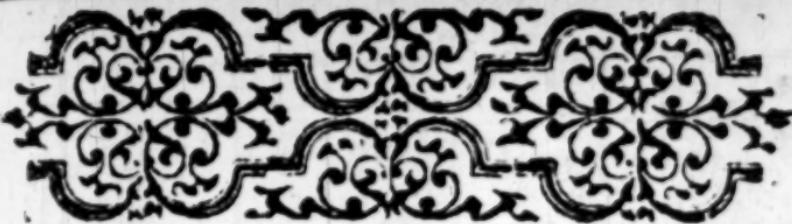
of meditation.

man of Cananie, who althoough
she sawe her selfe not regarded,
and shaken off from Christ, she
did not for all that mistrust, nor
ceassed her sute or petition: and
so deserued to obtayne muche
more of him then that whiche
she asked or desired. And the like
thou mayest well hope shal hap-
pen vnto the, if thou wilt haue
the lyke patience and trust in
God, which sayth, he that conti-
nueth vnto the end shalbe sauued.

To conclude, helpe thy selfe
therefore with these thre ter-
naries of aduises and counsells,
which I woulde thou shouldest
always haue freshe in thy re-

L.y. mem.

The fruite
membraunce , and to practise e-
uerye one of them in their due
place as shall bee needfull , as
well before prayer , in prayer,
as after : and thereby (and that
principallye by Gods grace,
which he shall vouchsafe to geue
thee) thou shalte bee able with
great fruite and comfort to ex-
ercise thy selfe in these medi-
tations of the blessed
passion folowing, as
the holy Euange-
listes declare
the same,
(::)



Certayne godly Medita-
tions and prayers vpon
the Passion of our Lord
and Sauiour Iesus
Christe.



L.ij.

Meditations and prayers



*Perfundit caput vnguentis pia fæmina Christi:
Asque pedibus tergens crinibus ipsa suis.*

The

vpon the passion.

The first meditation is of the Supper that was made to Christ our Lord in Bethania, sixe days before his passion , which is the Saboth before Palmesunday.

Concerning which ye may meditate these poynts following.

¹ **H**owe that Christ oure redéemer comming vn- to Bethania sixe dayes before his Passion, sup- ped in the house of Symon Le- prosus , where at that tyme was Lazarus & his two sisters Martha and Magdalen , and it is to be supposed , that the most L.iiij. blessed

Meditations and prayers
blessed virgin his mother was
there also.

2 Consider with what cheerfulness
nesse and diligence Martha ser-
ued at the table , and that most
feruent loue & deuotion of Ma-
rie Magdalene : Who taking a
vessell of Alabaster full of pre-
cious oyntment, poured it vp-
pon the head and feete of hir be-
loued maister , and wyped hys
feete with her heare , and howe
that the house was filled wyth
the sauour of that swete oynt-
ment.

3 Remember also howe the
fraitour Judas murmured that
Magdalene had so bestowed an
oynte-

vpon the passion.

ayntment of suche great value:
And how our most gracious Je-
su defended her, and praysed the
woorke of so greate charitie
and deuotion that she had done.
In the whiche was signifyed
hys death and buriall that was
at hande.

The prayer.

O **My G D D** and Lorde , a-
mongest other seruices and
sacrifices which are acceptable
to thee , and which thou requi-
rest of vs , thou haste declared
howe the sacrifice of laude and
praye pleaseth thee . Wherefore
know-

Meditations and prayes,
knowing howe muche all men
are debtours to thē for so great
gistes and benefites receyued of
thy most liberall hande : I de-
sire to offer to thē the same sa-
crifice. My soule therefore, most
sweete Jesu, maketh adoration
and giueth thankes to thē, and
all my powers within me bles-
seth thy most holy name, for all
the works which thou hast done
in the course of thy blessed lyfe,
& for the innumerable sorowes,
reproches and tormentes which
thou hast suffred in thy passion,
which thou wouldest shoulde be
alwaies imprinted in my hart.
And first I laude & prayse ther,
that

vpon the passion.

that knowing the nearer thy so-
rowfull death was at hand, and
for the whiche those thy deare
friendes that loued thee so en-
tirely shold be in great sorrowe
and sadnesse : it was thy godly
pleasure first to cheere and kind-
ly entertayne them , in supping
with them in Bethanie , where
those two mosste deuoute sisters
Mary and Martha declared the
pure loue thy bare vnto thee.
I beseeche thee my good Lorde,
which art the faythfull louer of
all them that loue thee, for thine
infinit loue to vouchsafe to kin-
dle and inflame my heart with
the fyre of thy loue : that I may
loue

Meditations and prayers
Ioue thee from the bottome of
my heart as I am bounde , and
giue mee grace to followe that
seruencie and deuotion , whiche
thy deuout seruaunt Magdalen
shewed , in casting that swete
liquor vpon thy heade and face:
And that I maye also declare
the same, in annoynting of thee
spirituallye : That is , in belie-
uyng stedfastlye , in honouring
and reuerencing duely thy diui-
nitie and most holy humanitie,
in workingyng accordyng to my
power , in the seruice of my
neighbour , to ayde and helpe
him , and to perseuer in so do-
ing all the dayes of my lyfe.

That

vpon the passion.

That by these meanes in ex-
chaunge of that filthynesse and
odious sauour which my sinnes
haue vnto this tyme caused , I
may render for the time to
come, the swete sauour of
good workes which may
bee acceptable both vn-
to thee and others
that shall see
the same.
Amen.

In-

Meditations and prayers



*In sideris in tardo regum rex Christus a sello :
Qui vestem ac ramos plebs bona fieri coquans.*

The

vpon the passion.
The solemnitie in the receiuing
of Christ into the citie of Ie-
rusalem the sunday be-
fore his passion.

¶ Poynts to meditate vpon.

How that the day folowing,
that is to say, fyue dayes before
that Christe the true Lambe
should be sacrificed for vs in his
passion, he would present hym-
selfe in Jerusalem, cuen as the
lawe commaunded of the my-
sticall Lambe, whiche so many
dayes before it shoulde be sacri-
ficed, was to be prepared.

And for to shewe his good
will

Meditations and prayers
wyll and with what desyre of
mynde , he came to offer hym-
selfe : he woulde therefore enter
into Jerusalem with that ioye
and solemnite as was shewed
him.

2 Consyder with what devo-
tion and ioye, the people at that
tyme receiued their true king
and Lorde, and the diuersitie of
seruice they shewed in honou-
ring him : as in dressyng the
streetes with bowes, and spre-
ding their garments before him
in the waye, and praysing him
with songes.

3 Call to minde also howe that
in the myddest of that feasting
and

vpon the passion.

and ioye in whiche our Lord
went, when he sawe the Citie
of Jerusalem , he shedde his so-
rowfull teares , well knowing
how farre contrarywise with-
in the space of ffeue daies he was
to bee handled of them , and so-
rowing within him selfe the de-
struction of that Citie, which he
knew for their sinnes should be
destroyed and brought to ruine.
Consider howe straightwayes
after his entring into the Citie,
he went to visite the Temple,
out of the which he draue away
them that prophaned the same
with their marchandise in buy-
ing and selling.

M.s.

The

Meditations and prayers

The prayer.

I Adore and worship thee most
louing Jesu , true and eternal
King of Heauen and earthe , to
whom al adoration,honour and
reuerence is due , for all the
workes whiche liuing in thys
worlde thou diddest with won-
derfull wyldeome and infinite
charicie.

And specially I giue thankes
and praise to thee for that rea-
die good wyll , with which thou
most innocent Lamb, knowing
that thou shouldest be sacrificed
for the synnes of the worlde,
wouldest a fewe dayes before
present

vpon the passion.

present thy selfe in Ierusalem,
entring into it with feasste and
triumphe , willyng thereby to
declare thy cherefulnesse and
moste earnest desyre wherein
thou camest to offer thy self vnto
death , whercon thou knewest
our life to depende : & that in
dying thou shouldest ouercome
and triumph ouer death it selfe,
hell, sinne , and all other our
enemyes . I beseech thy immeasu-
rable bountie and goodnesse, to
gyue mee grace and strength,
willynglye and gladly to offer
my selfe to suche daungers and
trauels as shall behoue mee to
suffer in this lyfe , for thy ser-

P.y.

uice

Meditations and prayers
uice: and make me to despise for
thy loue, all the prayses and ho-
nours with which this deceite,
full world would deceiue me:
euен as those solemnities, pray-
ses, and honours, with whiche
the people of Jerusalem recei-
ued thee, did not let thee with
great compassion to weepe and
lament, what time other sang
and made great ioy.

Let my chiese care be to seeke
thee, and haue a zeale to honour
thee and thine eternall Father:
seeing and considering that thy
care, which assayone as thou had-
dest entred the citie, thou did-
dest by and by goe to visite his
tem

vpon the passion.

temple, and beholding that most
feruent zeale of thine, in dry-
uing oute of it all them that
boughte and solde in the same,
not contented that the house of
prayer shoulde be so prophaned.
I humbly therefore beseeche thy
diuine maiestie, that thou driue
out of my heart euery thing
that may prophane or desile it,
to the ende it maye rest as thy
temple and house of prayer,
into the which thou may-
est vouchsafe to en-
ter and dwell.

Amen.

M.ij.

Conui-

Meditations and prayers



Conuincis Christe cibus, coenaq; refectis
Ablinis ipse pedes: sum loca sola pessis.

Of

vpon the passion.

Of the last Supper which Christ
our Lorde made to his disci-
ples : there maye be these
poyntes following to
meditate vpon.

1 With howe great meekenes
and humilitie the sauour of the
world rising from supper, wa-
shed the feete of his Disciples,
and also of Judas , and wyped
them with the towell where-
with he was gyrt.

2 Secondearily, consider of the
entier loue which moued him to
institute that high Sacrament,
in the which he gaue his Disci-
ples to eate his most sacred bo-

M.iiij. dy

Meditations and prayers
by and precious blood to drinke,
and willed it shoulde remayne
in his Church; as the foode and
consolation of our soules.

3 Thirdly, calleth minde that
heauenly lesson which he prea-
ched to his Disciples, comfor-
ting and exhorting them and vs
also, to humilitie, charitie, and
patience, of the whiche ver-
tues he gaue vs so lively
examples in the lat-
ter ende of his
life here.

The

vpon the passion.



The prayer.

I Geue thēe thanks most swēte
Jesu with all my hart, for thy

Meditations and prayers
marueilous humilitie in aba-
sing thy selfe to become as a ser-
uaunt to washe the foote of thy
seruants. And also I prayse and
worship thee, for the inestimable
benefite that thou diddest work
for vs , in willing to continue
with vs in thy most holy sacra-
ment , in the whiche thy blessed
body is verily contained, for the
fode and comfort of our soules.

I humbly beseeche thy infinite
clemencie & pitie, to graunt me
grace to folowe this example of
so great humilitie : and that my
vile condition never become
proude , when I shall consider
and see thy maiestie so humbled.

And

vpon the passion.

And bouchsafe also my gracious
Lorde and Redæmer, to washe
my fœte : that is to say , the af-
fectes and naughtie passions of
my soule: And giue me that loue
and charitie which thou diddest
so greatlye commende to thy
Disciples , that with purenesse
of hart, and with suche inwarde
cleannesse of minde as I am
bounde , and as is acceptable to
God, I may draw neare to this
mosse swete Sacrament , and
participate aboundauntlye of
those effectes which it worketh
in deuoute soules. Graunt me
also , O celestiall Scholema-
ster and euerlasting wisdome of
the

Meditations and prayers
the father , that thy most blessed
words may be imprinted in me,
which thou didst preach in this
worlde, & chiefly those words of
thy latter talke neare thy death
bæing full of so great charitie &
cōsolation, with the which thou
didst cōfort the sorrowful minds
of thy beloued Disciples. And
seeing thou hast y word of euer-
lasting life more swete then the
hony or honycombe , make my
soule to tast it, chiefly to delight
in it , and alwayes to obey it :
& that by it , as by a most light-
some lanterne, I may see how to
guide my selfe in all my wayes
and works. Amen.

Ter

vpon the passion.



Ter prece sollicitat patrem sudarq; panesq;:
Innocuas stringunt impia vincia manus.

Of

Meditations and prayers
Of the prayer in the garden, and
apprehending of our
Sauour.

Poyntes to meditate
therewpon.

1 How our sauour going into
the garden , to which place he
knew his enemies shold come
for to apprehend him: with that
inward sorow and feare which
for our saluatiō, freely his soule
would feele, he fel downe flat on
the grounde, & with most great
reuerence, he made his prayers
threē times to his father , pray-
ing him that þ bitter cup which
was prepared for him , myght
pasſe away: yet notwithstanding
sub-

vpon the passion.

submitted himselfe always to
his fathers most godly will.

2 Howe that his affliction and
anguishe increasing, which wil-
lingly he receaued, caused hym
at the last to siveate droppes of
blood, that fell vpon the earth:
And beyng in this agony, there
came downe an Angell from
heauen to comfort him.

3 How that being moued with
the burnyng desyre of our re-
demption, he went and met his
enemyes in the face : and was
content to be kisst of that trai-
tor Judas , and of the other to
be taken and cruelly bounde, to
be forsaken of his disciples, and
brought

Meditations and prayers
brought to the house of Annas
the Bishop.



The

Upon the paision.

¶ The prayer.

Blessed be thou my Lorde and
God, O Jesu Christ, for that
thine infinit mercy, that it plea-
sed thee, for to harten and com-
fort vs, to be assaulted thy selfe
wyth suche extréme feare and
sadnes. And thou being the glad-
nesse and conforte of Angels,
diddest take well in worth to be
comforsted of an Angell. I blesse
and prayse thee also for that thy
feruent loue, that for to loose
the bondes of our sinnes, and to
set vs at true libertie, susse-
redst thy selfe to bee taken and
bounde of thy enemyes shanie-
fully like a thæfe. I beseeche thy

P.s.

infinit

Meditations and prayers
infinite goodnessse therefore that
in mine afflictions , feare , and
sadnesse , I may haue the grace
alwayes to run vnto thēe with
most humble and devout praier,
submitting my selfe wholly in-
to thy blessed handes : and that
so so doe, may be my onely com-
fort and helpe, seeing that with-
out thēe, vaine is the health and
helpe, that any worldly creature
can giue me . I beseeche thēe also
most meeke Lambe, by that thy
patience and gentlenesse, whiche
with hard cordes and ropes did-
dest suffer thy selfe to be bounde
when thou wast taken : that
thou wilte vouchsafe to bynde
my

vpon the passion.

my soule, with the chaynes of
thy loue, that I being loosed by
thee from my sinnes , and from
my disorderly affections , suffer
not my selfe to bē anye more
bound with them. And that nei-
ther the diuell , the worlde,
nor the fleshe, may at any
time separate me from
thy loue, seruice, and
most blessed will
and pleasure.

Amen.

(::)

P.y.

Ad

Meditations and prayers



*Ad sedes Annae rapina Caifaeg, tribunal:
Hic tota insuitat nocte proserua cohors.*

How

vpon the passion.

How Christ was led to the
house of Annas and
Caiphas.

¶ The poyntes to meditate.

1 The blasphemies and villanies which were spoken against our redeemer by those wicked ministers : the outrages, buffetinges and beatinges which he suffered when he was led from þ garden to Annas house, where he was first presented.

2 Consider the great meekenes, humilitie and modestie , which shyned in our Sauiour whiles he stode before the presence of
¶.ix. that

Meditations and prayers
that proude byshoppe, and aun-
swered to the demaundes of his
doctrine and of his Disciples : &
tooke so patiently those reproch,
full strokes and buffets.

3 And after that , howe Wyth
like spite, cruell handeling, and
shame, he was ledde to the house
of Chaiphas , where they vsed
muche scorning & iniuries to-
wards him : as in couering and
blindfolding his blessed and re-
uerend face , spitting in it,
and striking it : so that he
passed all that night
without any rest
at all.

The

vpon the passion.



The prayer.

Render thankes and prayses
to thee, mosste louing Iesu, for

Meditations and prayers

thy inuincible patience , with
which it pleased thee for vs most
vyle sinners , to beare and suffer
so greate trauelles , paynes and
iniuries , submitting thy most
blessed bodye to them that did
beate it , and thy most reuerend
bearde and heare , to them that
dyd teare it , bespit it and soyle
it : and diddest not turne thine
amiable face from them that did
spitte in in . I do humbly beseech
thy goodnes for that thy insupe-
rable patience sake , with which
thou sufferedst so many strokes
and beatinges without grudge
or anger towardes thyne ene-
mies : that thou wilt graunt me
Strength

vpon the passion.

strength and patience , to suffer all persecutions and iniuries, which in this worlde are wrought against me, knolving that my sinnes deserued muche more.

And seeing that thou, O Lord, whose face the Angels desyre to behold, wast content to haue it defyled with their mosse fyllye spettinges , and all for to beautifye our soules : graunte me grace not to regarde the vanities of thys body, or of the world, but to care for the beautie of my soule , and the ornamentiſ of holy vertue, and the workes thereof : With which

Meditations and prayers
I may seenie worthy to appeare
before thy face , in that mosse
happye kyngdome , where the
true and perfecte beawtie is:
And where they shall be a-
dorned and clothed in glo-
rie that shall raygne
with thee with-
out ende.
Amen.

Turba

vpon the passion.



*Turba furens instat trahit ad præteria vindictum.
Ficta probare malo crimina seste parat.*

How

Meditations and prayers
How Christ our Redeemer was
brought to Pilates house.

Poyntes to meditate vpon.

1 Howe the frydaye morning
those wicked Jewes which so
greatly desired the death of him
that was the giuer of life, came
earely in the morning to the
house of Caiphas where they
left him, & after they had made
an end of their wicked councell,
in the which they iudged hym
worthy of death , they led hym
to the house of Pilate , that he
might giue iudgement on him.

2 Consider with howe great
modestie our Lord stode in the
presence

vpon the paision.

presence of Pilate, & with howe
great humilytie he aunswered
to the thinges he demaunded of
him, and woulde neyther excuse
nor defende himselfe, agaynst
any false inditement or accusa-
tions layd to his charge.

3 Consider also specially those
wordes of our redeemer which
he spake to Pilate:that is, when
he sayde, my kingdome is not of
this worlde : declaring by those
wordes, that albeit he were the
true king of heauen and earth,
he came not yet to reigne in the
world, but to suffer paines and
to die for the life and redempti-
on of the world.

The

Meditations and prayers

¶ The prayer.

Blessed bee thou Kinge of hea-
uen for thy so great humility,
that being the vniuersall iudge
of the lyuing and the deade , it
pleased thee so much to abase thy
selfe to be led and to be iudged of
an vniust iudge. Who although
he knewe thy innocencie and al-
so the enuie of thy persecutours:
yet he suffered himselfe to bee
peruerted and overcome with
worldly feare . All whiche thou
diddest willingly suffer, without
laying of any excuse for thy selfe
in any thing : so great was thy
desire

vpon the paision.

desire to gyue thy lyfe for the
worlde vnto death, being moued
thy selfe thereto , through thy
passing loue and charitie.

I beseeche thee, O Lorde,
to cleanse awaye from mee
all wycked inclinations which
I feele in my selfe , when I ex-
cuse my synnes and my greate
imperfections : Where as thou
being an innocent and voyde of
all faultes , wouldest not excuse
thy self of those false and vnjust
accusations whiche were layde
against thee . And seeing thou did-
dest confess that thy kingdome
was not of this worlde , I pray
the by that pouertie and base e-

state

Meditations and prayers
state, in which thou being King
of heauen wouldest liue vpon
the earth : That thou wilte
graunt me grace to dispise the
honour & vaine fauour of thys
worlde, and that I onely desire
and seeke for that true and e-
uerlasting kingdome , which
thou hast prepared for the .
that truely and due-
ly loue and serue
thee.Amen.
(::)

Ductus

vpon the passion.



Ductus ad Herodem cum nil respondeat, albam
Induitur chlamydem luditur, ejicitur.

D.f.

How

Meditations and prayers
How Christ beeing ledde vnto
Herodes house, was also there
mocked & scorned.

¶ Poynts to meditate.

- 1 Call to minde the diligence
and busie crueltie of those per-
uers ministers of iniquitie, in
leading our Sauiour from Pi-
late to Herode, with their græ-
die and insatiable desire to put
him to death.
- 2 Remember also that cleare
bright quiet countenaunce, and
continuall silence, in the which
our most meeke Sauiour stode
before Herode, without answe-
ring

vpon the passion.

ring to any question they made
to him, because they were al cu-
rious, bayne, and vnproufitable.

3 How that beeing mocked and
scorned of Herode and his peo-
ple, he was apparrelled in deri-
sion with a white garment: and
then brought againe to Pilates
house, with all the shame
and reprochfull deui-
ses they could i-
magine.

D.ij. The

Meditations and prayers



The prayer.

¶ Moste humbly adore and
¶ worship th e most benigne

vpon the passion.

Jesu, for those wearisome iour-
neys which for our saluation it
was thy will to make, beeing so
many times led, hurried, and
haled from one iudge to another : in which procession thou
didst suffer such gasings, shame,
and mockeries, namely, beeing
clothed with that white garnet
thou wast of all men mocked
and scorned. How shal I be able
O Lord, to answere these thy so
great mercies and benefites re-
ceiued at thy godly hands : that
being by the transgression and
disobedience of our first father
Adam, spoyled of that white gar-
ment of innocencie and immor-

D.iiij. talitie

Meditations and prayers
falitie wherwith he was indu-
ed, thou which art the second A-
dam, our most true and louing
father, woldest recompence that
losse and others which we had
receiued of him, in bæing con-
tent to be so clothed & dispised,
besides other great iniuries and
tormentes whiche thou diddest
suffer. I therfore besech thy ma-
iesty, for thy so gret trauels and
rebukes, that thou wilt pardon
me my euill and vnproufitable
walkings which I haue made
in the discourse of my life, wal-
king in the waye of perdition:
and graunt me grace to runne
cherefally from henceforth in
the

vpon the passion.

the way of thy holy commandment,
dementes, & perfect obseruance
of my calling and state. So that
I grudge not or disdayne , ale
though I be neuer so muche set
at nought & despised of men for
thy loue, sith that I see thee whi-
che art the wisdome of the eter-
nall father, with so great silence
to holde thy peace , and be con-
tent to be mocked and clothed
like a fole, to recompence so my
foolish pageantes and ignoran-
ces, with which I haue so manly
times offended thee , from the
which I pray thee frō hence-
forth to preserue me.

Amen.

D.ijij. Expe-

Meditations and prayers



*Expedit hic virgas index & verbera torque:
Largifluo tellus, sanguinis imbre mades.*

The

vpon the passion.
The scourging of Christ
our Sauiour.

¶ Poyntes to meditate.

1 How our Lorde beeing broug^tht agayne to þ house of Pilate,
who thinking by giuing him
some kind of punishment to mi-
tigate the rage of the Jewes
that were very importune vpon
him to put Christ to death : he
take order he shuld be whipp^d.

2 Consider the sharppesse and
bitter crueltie of those pitylesse
tormentors in scourging of that
most meeke Lambe, in spoyling
him of his garments, and bin-
ding him strongly to a piller,
and so to beate him without all
mercy

Meditations and prayers
mercy and compassion.

3 Remember also how cruelly
he was whipt and beaten with
roddes , so that there remayned
no one part of his blessed body
vnwounded nor vnbathed with
blood, frō the crowne of his head
to the soles of his feete.

¶ The prayer.

I Adore & worship, O my Lorde
God, thy dæpe iudgements,
which are worthy to be adored
and magnified, and not serched.
And amongst other I worship
and thanke thee, for that which
sufficeth to make the very An-
gels them selues to maruell:
that

vpon the passion.

that thou beeing the beloued
sonne of the eternall Father, to
whom all seruice and reuerence
is due, and of whom it is writ-
ten that the whip shal not come
neare to his tabernacle : diddest
willingly consent to be bounde
naked to a piller, and so sharply
to be whipt and beaten, as if
thou haddst bene some vile slauie
and vagabound : willing to pay
with so sharp stripes of thy vir-
gin fleshe, for the wayne and su-
perfluous delightes that I thy
vile slauie haue pampered my
fleshe withall , agaynst thy will
and pleasure.

And seeing thou hast vouchsafed
to

Meditations and prayers
to defende me with thy shoul-
ders, suffring them to be sharp,
ly whipped: I beseech thy infinit
clemencie to keepe far from me
the scourge of thy wrath , the
which I know to haue deserued
for the multitude of my sinnes.
And let this thy discipline teach
me hereafter, and cause me to
shake off all delicatenesse and
pleasures in pampering of my
fleshe, by chastening and morti-
fying of it by due penaunce, be-
cause it may not rebel any more
agaynst thee, and hinder me to
attende vpon thy seruice
as I am bound.
Amen.

Spinea

vpon the passion.



Spinea serta caput pangunt : illudit amictus
Purpureus, surbis ecce homo prætor ait.

Of

Meditations and prayers

Of the crowning of Christ with thornes.

Matter for meditation.

1 Howe those tormentors bæ-
ing wærie of beating that bles-
sed body, did loose him from the
piller, and howe our most pa-
tient Lorde did humbly gather
up his garmentes whiche they
had caste and scattered on the
grounde, with the whiche he co-
uered agayne his mosse sacred
body, bëeing all bloody, soze and
full of payne.

2 Consider howe that having
yet scantly put on his clothes,
the

vpon the passion.

the souldiers of Pilat were busie to hono^r him in scorne, with royall ensignes, because they sayde, he had made him selfe a king, they clothed him with a red purple cape or mantell, and crowned his head with a garlande of mosse sharpe pricking thornes, and they put a reede in his hande in stead of a scepter, with which they strake him, and kneling before him, in mocking they saluted him.

Then also beholde howe Pilate brought forth in the sight of all the people, the king of heaven, cuen as he was so mocked and yll handled, thinking that their

Meditations and prayers
their obstinate furie might be
so pacified, when they should see
him in that case worthy of pitie
and compassion. But it no-
thing suffised them, but
rather they cried the
more, crucifie
him,

The

W

vpon the passion.



¶ The prayer.
What thanks may I render to thee
P.s. D

Meditations and prayers

¶ my God , that thou being the
true king of heauen & of earth,
and so worshipped and reueren-
ced of the Angels them selues,
diddest not refuse to beare that
shamefull and painfull ensignes
of a faygned King, with which
thou wast scorned and mocked
of moste vile men , neither yet
diddest grudge to appeare open-
lye in the sight of all the people
with that painefull sharpe pinc-
king crowne of thorne , where-
with thou wast crowned of thē
whom thou contrariwise desi-
redst to crowne with glory : And
who would not maruell at their
obstinate malice, in y they could
 finde

vpon the passion.

finde out so many inuentions, þ
more to put thee to shame, paine
and torment: but more cause of
marnell is in thy burning chari-
tie, Lord, which the waters of so
great tribulations and persecu-
tions were not able to quenche,
no, nor in one poynt to coole.

And euен as thou wast never
satisfyed, nor couldest thinke in
thy self to haue loued vs inough:
so thou couldest never fully sa-
tisfy thy selfe in suffering for
them whom thou louedst. Let
thy bountifull goodnesse, there-
fore bee honoured and thanked
of the Angels & of all creatures,
the which I doe also adore and

P.y. Woz,

Meditations and prayers
worship and desire that I maye
alwayes so doe with all reue-
rence : humbly beseeching thee,
that thou wylte cause mee to
knowe thy highnesse & almygh-
tie maiestie , that I maye with
truth and vnsaynedly, continu-
ally honour that same, & to giue
me grace that I may wyth the
eyes of my soule beholde that
lamentable spectacle and sight,
whiche Pilate shewed to the
Jewes , in saying, beholde the
man : That my hart being ther-
by made tender and mollyfied,
I maye haue the more compas-
sion and pitie of thee, and wyth
more earnest desire loue thee , &

em

vpon the passion.
embrace th e.

And also to reioyce in my selfe
to be reviled and despised in the
world for thy sake according to
thine example, hoping after-
wardes through thy mer-
cye to be crowned of
th e in heauen.

Amen.

P.itg.

Insons

Meditations and prayers



*Insonz damnatur, tandem portare iubetur
Proh dolor, ipse suæ pondera sœna crucis.*

How

vpon the passion.

Howe Christ caried the Crosse
to be crucified:and the poynts
to meditate thereon.

1 Howe Pilate beyng weryed
with the importune calling and
cryinges on of the Jewes, did
iudge Christ the authour and gi-
uer of life to death: whose iudge-
ment he willingly accepted, for
the great desire he had to wokre
our saluation.

2 Consyder with howe great
humilitie,he did beare that hea-
uye tree of the Crosse vpon his
shoulders : Which for that it
was so huge and great , made
hem often tymes to fall to the
grounde

Meditations and prayers
grounde, and so to renewe his
graveuous paines.

3 Consider also that being not
well able to goe for his weake-
nesse and mightie burthen, they
tooke the crosse of his shoulders
and caused Cirineus to beare it.
And howe hee turned himselfe
to comfort and admonishe the
deuout women, who with great
compassion followed hym wee-
ping : Where you maye call to
mynde what sorrowe his blessed
mother suffered when shée sawe
this lamentable sight.

¶ The prayer.

W^Ho woulde not bee amased,
O^Moste swete Iesu, of the
bottome

vpon the passion.

bottomlesse fountain of thy passing humilitie , that beeing the iudge of the liuing and the dead , to whome by thy heauenlye fa- ther all iudgement was com- mitted : wouldest submitte thy selfe to bee iudged of a mortall man , being an vniusst and pro- phane person , thou being most innocent and cleare from al sin , and to accepte with great obe- dience & meekenes the sentence of death which malefactours deserue , that by death they might obtaine lifs . I render vnto thee infinite thankes as wel for this incomparable charitie , as also for that god will and readinesse with

Meditations and prayers
with the which as it were an o-
ther Isaac , thou carriedst on thy
backe, the wood wherewith thou
shuldest be sacrificed in the fire
of thy most burning charity: wil-
ling thereby to make satisfac-
tion to the iustice of thine eternal
father for our sinnes which thou
barest on the crosse . And sayng
that in accepting the sentence of
death which Pylate pronounced
against thee, thou deseruedst that
the sentence of eternall death
shoulde be reuoked whiche was
pronounced against me: therfore
I humbly beseech thee of thy mer-
cie to defend & keepe me , that I
deserue not to lese this so great

ppl

vpon the passion.

priviledge of grace, & to incurre
by my sinfulnes , into the same
sentence of damnation, from the
which for thy part thou hast de-
livered me. Geue mee also the
grace and strength to bee al-
wayes able to followe thee in
bearing of my crosse according
as thou haste commaundered vs :
that is to say, the trauels & tri-
bulation which it shall please
thee to lay vppon me in this life.
The which for good cause maye
be easie and light vnto me : con-
sidering the paine and trouble
thou diddest feele , in bearing so
willingly for my loue thy crosse.
Amen.

Crux

Meditations and prayers



*Crux recipit fessum, clani palmasq; pedesq;
Trajciunt, sedant fellea vina siim.*

Of

vpon the passion.
Of the nayling of Christ vpon
the Croſſe, ye may meditate
these poyntes.

1 Howe that being with great
trouble and trauell nowe come
to the mount of Caluarie which
was the place where the male-
factours shoulde put him to ere-
cution , in steade of godlyng
which they vsed to geue others
that went to their sorrowfull
death to comfort their spirites,
they gaue Christ wine that was
myrtle with gall, because there
shoulde no member or part, nor
yet anye sense remayne in him
without torment.

2 Res

Meditations and prayers

2 Remember the inhumanitie
of them to spoyle him of his gar-
mentes, which was a new cause
of griefe and torment to that
most meeke Lambe, and a ren-
ing of the exceeding sorrowes
which he suffered. And likewise
call to minde howe that beeynge
spoyled of his garmentes, haue
stode all naked, in most bytter
sorrowes, griefe and shame.

3 Then further consider, with
howe great crueltie they caused
hym to bee stretched vpon that
harde bedde of the Crosse, which
they had prepared for him : On
the which they perced throughe
and nayled with bygge grosse
nayles,

vpon the passion.

nayles, the most holy hands and
fete of him , that made bothe
heauen and earth. And on the
other syde consyder wyth what
exceedyng patience and charitie
hee suffered so great tormentes
as no tongue suffyceth to ex-
presse.

¶ The prayer.

¶ N^O tongue most mercifull Je-
su , sufficeth to giue thankes
and prayse worthye to thee, for
thy burning charity, which cau-
sed thee with so great patience
to beare and suffer the incom-
parable tormentes thou diddest
feele,

Meditations and prayers
ſeele, what tyme thou wast nay-
led vpon the Crosse.

For albeit the griefe & smart
of thy paine and sorrowe were
exceedyng great : yet without
all comparison muche more
passing great and vnspeakable
was the greatnessse of thy loue
that prycked thee forwarde to
ſuffer it.

Thy verie works, O Lorde,
praye thee, and for my parte I
thanke and praise thee, as much
as I maye , confessing my ſelſe
neuer to be able to thanke thee
for the leaſt parte of that I am
bounde vnto thee.

And therfore I praye the
ſo;

vpon the passion.

for those mosse bitter sorowes
and for the entier loue of thine,
which caused thee for the salua-
tion of the worlde to suffer so
grēuous tormentes : that thou
wilt graunt me grace that they
maye be alwayes fixed in my
harte and minde as the percing
arrowes of thy tender lous, and
that renouncing all vayne loue
of this worlde, I maye be sure-
ly nayled and fastened to thee in
perfect loue and obedience. And
for so muche as thou art figu-
red by that cluster of grapes
whiche the two men broughte
on a staffe vppon their shoul-
ders from the lande of promise,

D.J. and

Meditations and prayers

and walte troden forth in that
wine presse of the Crosse , that
out of thēe shoulde flowe moste
swēte wine to swæten and o-
uercome our soules : sweeten
and fil my soule with that wine
which causeth men to become
chast and pure.

And cause that I be fast nay-
led with thēe , with the nayles
of thy loue and charitie. Tho-
roughly nayle my fleshe with
the feare of thēe, that it be not
rebellious agaynst the spirite :
and let my hands and feete be so
nayled with thine , that they
neither moue nor stretche be-
sides thy blessed will. And geue
me

vp on the passion.

me so abundant grace , that I
may be desirous to suffer , and
to be dispaysed of all men
for thee , and to be pres-
sed downe for thy
diuine loue.

Amen.

D.y.

Con-

Meditations and prayers



Conspicitur crux alma, solo cæloq; verenda:
In qua expirauit mox uniusq; parens.

Hoy

vpon the passion.

How Christ was exalted vpon
the Crosse.

Poynts to meditate vpon.

1 How that bēing in maner aforesaide with such excessiue sorrow and outcryes of the people nayled vpon the crosse, he was exalted or listed vp on high, that all men might beholde him. And was put in the place appoynted betwene two thæues that were also crucified with him.

2 Remember the incomparable sorowe and anguylhe which his mosste blessed mother felte, when she saw her swaete sonne wounded from toppe to toe, and deformed so muche through the **D.ig.** stripes

Meditations and prayers
stripes and tormentes receiued,
that scarcely she might knowe
her owne childe.

3 Call to minde also howe a-
mongst so many tormentes as
our most mercifull saviour suf-
fered, the first wordes he spake
beeing nayled vpon the Crosse,
was to pray for his very ene-
mies and them that crucified
him, whose blindnes and cruel-
tie greued him more then his
owne paynes and tormentes.

¶ The prayer.

I Confesse, my most sweet Lord
and true louer of mankinde,
that

vpon the passion.

that in all the time of my life,
if I should do none other thing
els both day and night , yet I
could not worthily for my part
praye and blesse thee , for this
uniuersall benefite of the re-
demption of mankinde, both yll
considered of me & many other.
What may I then say, O eter-
nall loue of the father , seeing
thae in our mortall flesh so aba-
sed for my sake , tormented for
me, and lifted vp vpon the crosse
in the middest of two theues,
and as one of them, and muche
worse handled ?

O my Lord thanks be giuen
to thee of all men, and of all An-
geliy. gels

Meditations and prayers
gels for thine infinite charitie
the which is sufficient to make
them all to maruell, seeing that
I am he which hath committed
the robbery, and yet it is thy
pleasure to suffer the punish-
ment due thereforē.

I beseech thee O infinite good-
nesse, that seeing it hath pleased
thee to paye for mine iniquitie
and sinnes, and that thou haste
pardoned me those whiche I
haue committed: that thou wilt
giue me grace to take heed that
I trespass not in the like of-
fences hereafter, and that I de-
serue not eternall tormentes,
from whiche by meanes of thy
toz-

vpon the passion.

formentes thou haste so manye
times deliuered me. Giue me
O Lorde, the grace that I maye
stande and staye my selfe surely
and constantly by thy Crosse
with thy moste blessed mother,
feeling sonie part of the sorowe
that she felte.

And giue mine eyes grace to
ooke vp vpon thee raysed and
lifted on high vpon the Crosse,
so that I maye be holpen from
my spirituall soares, as they
were holpen from their corpo-
rall soares, who did beholde the
serpent that Moyses did in fi-
gure of thee exalt in the desart.
Touchsafe also to graunt me so
muche

Meditations and prayers
match thy fauour and grace, that
I maye reste my selfe vnder the
shadow of this treē of life , and
that I maye taste of his mosse
sweete fruite, the whiche maye
cause me to loue euen mine
enemies, and to pray for them :
euen as thou standing nayled
vpon the same treē, as it were
from thy chayre and pul-
pit , doest teach and
preach vnto me.
Amen.

Exani-

vpon the passion.



*Exanimum pectus transfigit cuspide miles:
Pectore ab effosso lympha cruxq; fluunt.*
How

Meditations and prayers
How Christ was thrust into the
side with a speare.

¶ Poyntes to meditate.

1 When that wicked generation had nailed and lifted vp the redeemer of the world vpon the crosse, and coulde not nowe any more strike him with their handes, they smote him with their tongs with many reprochesfull words and blasphemies, giuing him vineger to drinke in his great thirst vpon a sponge.

2 Consider also how after the other words which he spake, in promising the thiese Paradise which committed himselfe vnto him, and giuing S. John to his mother

upon the passion.
mother in stead of her sonne, &
in him also vs, and her to John,
and likewise to vs , to be as a
mother : and declaring the gret
thirst whiche he had , and that
chiefly was for our saluation :
he then finally commended his
spirite into the handes of his
eternall father, and so inclining
downe his head he yelded vp the
ghost. Of whose tormentes and
death the heauens declare they
did in some part feele the griefe:
for the sunne was eclipsed, the
earth trembled, the very stones
sheuered in pieces , the graues
opened , the veyle of the temple
deuided.

3. Cont.

Meditations and prayers
3 Consider also the cruel launce
and thrusting in of the speare,
With the whiche Longinus ope-
ned a gappe into the syde of
Christ, out of the which issued
blood and water. And albeit to
him it was no payne, because
he was already deade, yet notwithstanding
his most innocent
mother felte it, whose bowels
and hart was in those most gre-
uous sorowes and sighes, per-
ced and thrust through: agreea-
ble to the prophesie of Simeon.

The

vpon the passion.

¶ The prayer.

Render vnto thoe, O Jesu
Christ most high and eter-
nall Bishop, infinite thankes,
for that thou hast offred thy self
to thy father in mosste swæte
sacrifice, and brought vnto an
ende the works of our redemp-
tion thou diddst take vpon thoe,
neuer staying therein neither
for mosste bitter tormentes
which they put thee to, nor yet
for the multitude of blasphe-
mies they spake agaynst thee.
For the whiche I humblye be-
sech thee, that thou vouchsafe to
open the eyes of my soule, that
I may beholde and see, and dili-
gently

Meditations and prayers
gently marke that whiche thou
hast wrought and taught on the
crosse and in thy death. Bring
low, O Lord, my hawtines and
pride, in seeing thy head incli-
ned and brought lowe, vnder a
cowne of thorne. Temper and
moderate my gluttonie and in-
temperancie, with the remem-
brance of thy most swete mouth
tasting the bitter gawle and vi-
neger. Cause me to for sake the
delites of the flesh: in seeing thy
flesh put to so great paynes up-
pon the crosse. Mollifie the hard-
nes of my hart, and suffer it not
to be more hard then þ stones,
which shiuered in pieces at thy
death.

vpon thepassion.

death, Make me, O Lord, to enter into thy open side, where I may more safely saue my selfe in the great and perillous flood of this world, then in the arke of Noe. Cause me for thy seruice willingly to endure & beare all trouble and aduersitie, seing that thou for my sake wouldest giue thy most blessed life: and euer as thou diddest perseuer and continue vnto death in the obedience of thy father, so graunt that I maye always perseuer in obedience towards thee. Amen.

R.s.

Ex

Meditations and prayers



*Ex cruce traiectos artus & frigida membra
Desrabit, alia animi vis pietasq; virum.*

How

How our Redeemer was taken downe from the Crosse.

The poynts of meditation.

1 How the rage of that vnhap-
pie generation being partly mi-
tigate & quieted with the death
of him that is the life of y wrold
they returned into the citie: but
his most afflicted mother conti-
nued with him , accompanied
with the beloued disciple John,
and other denoute women , ta-
ryng to see if they might by any
meanes burie him.

2 Call to remembrance howe
those honorabile personages, Jo-
seph and Nicodemus , hauing
leauue of Pilate to take Christe
frō the crosse,brought oyntmēts

R.y. and

Meditatiand prayersons
and other things necessarie for
to embalme and burie him.

¶ Consider also with how great
deuotion, reuerence, and tears,
they tooke him from the crosse :
and howe desirous his vncōfor-
table mother was to take him
in hir armes, & to imbrace him.

¶ The prayer.

Adore and worship thee my
most louing sauior, I thāk
thee and prayse thee with all my
hart & power : for that through
thy most holy crosse thou hast
recovered and saued the world.
All thy workes, O Lorde, are
most perfect, and so it was thy
will and pleasure perfectly to fi-
nishe

vpon the passion.

nishe this worke of so great importance of our redemption, not leauing any thing that was to be done or suffered, of that which of thine infinite wisdome wasordeined, and of thy holy Prophetes foreshown, which in those words thou diddest signifie: It is iustified: whiche thou spakest a litle before thou gauest vp the ghost.

Thanks be also to thy diuine power and might, with which dying thou hast destroyed death, after the maner of that strong Sampson, with thy death thou hast ouercome thine enemies. I beseeche thee therefore which

K.ig. art

Meditations and prayers
art the giuer of life, by the same
thy deth, that mortifying all my
concupiscences and disorderly
affections, thou wilt reuiue my
soule with the life of thy grace,
and so make me dye to þeayne
pleasures, honours, and desires
of the world & of the fleshe, that
it may liue onely to thee, onely
confesse thee, adore and worship
thee, dwel in thee, & seke for those
things which belong to thy ser-
uice: as those thy deuoute ser-
uants did in taking of thee from
the crosse, & honoring thy moste
blessed body in procuring to
burie it, being so greatly
dishonored before.

pon vthe passion.



Hic complexa sinu corpus miserabile nati
Virgo parens lachrymis vulnera sacra rigat.

R. iij.

How

Meditations and prayers
How our Sauiour beeing nowe
taken frō the Crosse, was layd
in his moste sorowfull
mothers lappe.

¶ Poyntes to meditate.

- 1 First consider with how gret
tendernes the most blessed vir-
gin mother receiued y dead body
of her swēete sonne beeing nowe
taken from the crosse, & behol-
ding particularly y signes of his
soares and wounds, with moste
tender loue she kissed the same,
embraced & bathed it with the
teares which abundantly issued
out of her pitifull eyes.
- 2 Then cal to mind the lament-
able words whiche his mother
spake,

vpon the passion.

spake, when she saw that blessed body of his so scourged, wounded, and ill handled, the which she with so great loue and reuerence had brought vp, whose words & sighes were inough to breake with cōpassion the hart of any that heard them.

3 Remember also the lamentable playnt which other deuoute men & women made that were there present, and chiefly of that welbeloued disciple John, and Magdalen which helde & clipped fast the fete of her swaete master, not satifysing her selfe y-nough in kissing and washing them with her pitifull teares.

The

Meditations and prayers

The prayer.

My most merciful father and
my god, who shal giue water
to my head , and a fountayne of
teares to mine eyes, that I may
bewayle the paynesfull death of
my sweet redæmer both day and
night, & celebratre his holy ex-
quies together with that devout
companie whiche with wofull
playnt did celebratre the same :
O who may giue me an hoate
burning hart worthily to praise
thoe, and thanke thoe for the in-
effable benefite which thou hast
done for me, in that thou hast
vouchsafed that thine onely be-
gotten sonne should leese his life
to

vpon the passion.

to giue me life? Whom would
it not amase to see this thy vn-
speakable charity, that for to re-
deme a vile slauie, wouldest giue
to death thy dearly beloued son?
All the Angelicall spirates do
laude & prayse thee, so that I nor
all men in the world know nor
yet are able to thanke thee, nor
yet understand thy so gret mer-
cy. And because I haue no tong
able to do it, as it ought to be, I
pray thee of thine infinite good-
nes to graunt me an heart that
may take compassion and feele
in part that which thy most bles-
sed mother felte, when she beheld
and saw those greuous wouds
and

Meditations and prayers
and scourgings of her and thy
most louing sonne. Geue me
therfore, O Lorde, feares in a-
bundance, that I may bewayle
with her his death, & also weepe
for that which was the occasion
therof, and that was my sinnes,
the which I pray thee for þ same
thy sonnes sake , that thou wilt
pardon me , and for the time to
come to preserue me, that I of-
fend not in the same agayne,
but alwayes hate and ab-
horre my sinnes and
wickednesse.

Amen.

Et

vpon the passion.



*Et florum nimbo, fusisq; lignoribus ungunt :
Vncta q; candenti sindone membra regunt.*

How :

Meditations and prayers
How the blessed body of Christ
was annoynted and dressed
to the buriall.

Meditations thereof.

- 1 When night drew neare, S.
John, Joseph, and Nicodenius,
(as it maye be godly thought)
prayed our Lady to geue them
leauue to annoynct the most bles-
sed body of her sonne: who a-
greed to their godly request, al-
beit that she vnderstoode that
there was an other principall
annointing, that is, that he was
anointed of his diuinitie, with
the which he was united.
- 2 Consider with what great de-
uotion

vpon the passion.

uotion and reuerence that most
diuine body was annoyned, and
how many sighes & teares they
shed euery one that were pre-
sent thereat, in seeing him so
wounded and pitifullly handled,
and specially beholding those
fiue principall wounds worthy
of so great compassion.

3 Consider that when the bles-
sed body was annoyned, they
decently wounde it in a white
sheete they brought with them,
and couering his said body with
a fine launde, so shrowde it vp
to be buried, according to the
maner of the Jewes.

The

Meditations and prayers

¶ The prayer.

My soule blesseth thee, O most
louing Iesu, and all the po-
wers within me geue thankes
& prayse to thy most holy name
for all thy works, which I con-
fesse to be most worthy of all
prayse and blessings: But speci-
ally I prayse and magnifie thee,
for that thou hast accomplished
and finished that so highe and
heauenly worke of our redemp-
tion, on whiche my saluation
and life dependeth. I also adore
and worship thy precious body,
with the which it hath pleased
thee to suffer most greeuous tor-
ments

vpon the passion.

ments, and seing thou my Lord
and God wast content to accept
that deuotion and pietie of thy
frieds, that came to do thee their
seruices, and wast cōtent being
dead, that thy body should be an-
noynted with those materiall
oyntments which they brought,
of the which thou hadst no nede
at all, because thou wast preser-
ued from all corruption with
the swēte balme of thy diuini-
tie. I beseeche thy clemencie,
that thou vouchsafe to graunt
me that pietie , that charitie,
and those teares of deuotion,
that I may be able to annoynt
thee spirituallye , whiche is

S.J. the

Meditatiand prayersons
the vocation that is wonte to bee
most acceptable to thy maiestie.

Touchsafe also my Sauour,
to imprint in myne heart those
fiue most holy woundes, whiche
maye bee at all tymes my com-
fort, my medicine, the tower of
my fortresse, my refuge & sanc-
tuarie more sure and safe, then
those Cityes whiche in the olde
lawe were appoynted for of-
fenders to runne vnto and saue
them selues: And that by mea-
nes of them I maye escape,
what tyme it shall please thy di-
uine iustice to punish me for my
sinnes. Amen.

Condi-

vpon the paision.



Conditur, ah, tumulo mundi mihi conditor in quo
Unicas pes hominum conditur una salus.

S.y.

How

Meditations and prayers
 Howe Christ was put into
 the graue.

Matters of meditation.

1 Howe that most sacred body
 was carried & put with due re-
 uerence of Joseph in a newe
 sepulchre or graue, the which
 was nere to the place where he
 was crucified. And here you
 may call to minde also the mul-
 titude of sighes and abundance
 of teares of his most sorrowfull
 mother, and of those holy per-
 sons that were there present.

2 Consider the extreme pouer-
 tie of the king of heauen and of
 earth, who when he was dead,
 had not any place where to rest
 his

vpon the passion.

his head , but after death was
buried in the sepulchre or bu-
riall of an other.

¶ Then finally consider howe
loth and greuous that sorrow-
full mother was, to depart from
the sepulchre where her treasure
was left and layde, and the dole-
full desolate sadness she felt, se-
ing her selfe deprivued from his
joyful company, vntil his rising
agayne , whiche she looked for
with a stedfast sayth.

¶ The prayer.

A L thy works, O my God and
lord Christ Jesu, be holy, per-
fect, & wrought by infinite wise-
dome, for y which without ende

S.ij.

I

Meditations and prayers

I laude, giue thankes & prayses
to thee, and specially for thy ho-
ly passion, death and buryall.

For euē as when the worke of
the creation of the worlde was
finished, the scripture saith thou
diddest rest and ceasse from crea-
ting anye more thinges : so also
now the great worke of the re-
demption of man b̄eyng also fi-
nished, thou tookest thy rest and
dyddeſt ceasse from suffering a-
ny more, and wouldest that thy
blessed body vnited with thy di-
uinitie, shoulde remayne closed
within the sepulcher : thy moſte
blessed soule vnited with the
ſame Diuinitie, in meane tim-

dis

upon the passion.

discending to visite and comfort
with thy presence & glory, those
holy fathers thy great friendes,
the which with unspeakable de-
sire looked for that day.

Blessed and prayed for euer
be thyne infinite mercie, power
and wisedome : the which stret-
cheth ouer all, and disposeth all
thinges sweetely. For the which
I praye thee to open the eyes of
my soule, that I may learne to
know, loue and reuerence the.
Geue mee also my redeemer,
plentie of teares of compassion
with the which I maye accom-
panie thy mosse sorrowfull mo-
ther who at this tyme remay-

S. iij.

ned

Meditations and prayers
ned sole and desolate beway-
ling with great affection which
shée felte for thy death and ab-
sence , vnto the time that thou
camest agayne to wyppe awaye
those pitifull teares which ran
downe her reuerende face . I
desyre also and praye thee to
graunt me a cleane harte, voide
of all corruption of sinne, wher-
as in the lyke Sepulcher , not
of harde stone , but of tender
fleshe and louynge , it may de-
light thee to rest, vntyll the time
thou vouchsafe of thy mer-
cie to bring mee eter-
nall rest. Amen.

Mortis

pon vthe passion.



*Mortis victor adest, animis comitatus ab orco,
Ne tumulo hanc matres querire, viuis abit.*

The

Meditations and prayers
The glorious resurrection of
Christ our Sauiour.

Poyntes to meditate vpon.

1. First consider how that when
the most blessed soule of Christe
had been in Lymbo & comforted
those holy fathers, and brought
them frō thence: the sonday mor-
ning it did returne againe and
vnite it selfe with his most bles-
sed bodye, & caused it to become
gloriosus, resplendent, immortal
and impassible, and so with the
diuine power, & those gloriosus
indowments which it communi-
cated to the body, it rose vp out
of the place where it lay, the se-
pulcher or graue remaining fast
shut

Upon the passion,
Shut and closed.

2 Ye may also thinke, that the first thing he did , being raised from death, was to visite his beloued mother , which with so many teares, sighes & sorowes, missed him and looked for him. All which grieves were turned into incomparable ioyes & gladnes , with the glorious sight of her sonne , raised agayne from death to life.

3 Ye may also meditate howe he firste appeared vnto Magdal en before the other, who when she knew him, she was greatly comforted : and likewise vpon his other apparitions as vpon this

Meditations and prayers
this daye, as when he shewed
himselfe and appeared to the de-
voute women which went to
the sepulcher , and after to his
Disciples goyng towardes the
castle of Emaus.

¶ The prayer.

T **H**y name be blessed without
end, most swete Jesu my re-
deemer , for that after the tem-
pest of thy passion, there is come
the faire bright day of thy glory:
& to the night of sorrowes and
teares for thy death , the festi-
uall & ioyful day of thy resurrec-
tion doth succeede. For the one &
for the other , I giue prayse and
thanks to thee, as for the one and
for

vpon the passion.

for þy other I am debtour to thæ:
because thou wouldest dy for my
sinnes & rise again for our iusti-
fication. And therefore it is iust,
that they which do suffer & wepe
with thæ in thy sorrowfull passi-
on and death, should also in thy
gloriosus resurrection reioyce
with thæ & thy most blessed mo-
ther. Who according to the mea-
sure of hir anguylshe & sorowes
passed, hath receiued the ioyes &
consolaciōs of this day present.
And what tongue may suffice to
erpreesse that unspeakable glad-
nesse which hir hart felt, when
she sawe thy glorious risyng a-
gaine, and the darknesse of thy
passion,

Meditations and prayers
passion, turned into such beauti-
full clerenesse, thy shames & re-
proches into glory, thy wounds
into such beautie & brightnesse?
When she did consider that now
the stormy winter of thy perse-
cutions was past, & the waters
of the fludde of thy sorowes ceas-
ed, & that there should be no we
no more Pharisies to accuse thee
nor Judasses to betray thee, nor
Pilates to iudge or condemnne
thee, nor death to haue might &
power ouer thee? If Jacob did so
muchre reioyce when hee vnder-
stood, that his sonne Joseph whō
he beleued to be dead, was a liue
and did rule ouer all Egyp: how
great

vpon thepassion.

great may we thinke the ioy of
thy gloriouſ mother to be, when
hauiing ſene thee dead, yea and of
ſuch a death, did ſee thee alyue a-
gaine, a vanquisher of death, tri-
umphing ouer the diuell & hell,
Lorde of heauen and of earth:
Wherefore I beseech thee my hea-
uenly king, that I calling to re-
membrance this great triumph
& gladnes of thy blessed mother,
thou wilt giue me grace to hate
all other vaine pleasures and
worldly conſolations, whiche
may ſeparate me fro thee. Graunt
me Lord I pray thee by thy holy
reſurrection, that my ſoule may
riſe againe with thee, by the life

or

Meditations and prayers
grace , and that I dye no more
by the death of sinne : so that I
may by thy mercy hereafter rise
agayne glorious in body and
soule, and come to reigne
with thee eternally
in glory. A-
men.

FINIS.

Laude, Honour, and Glory, be
for euer to Iesu Christ our
Redeemer, which suffe-
red, dyed, and rose
agayne. A-
men.

